

The Guide to Holiness.

MARCH, 1860.

EDITORIAL PAPERS.

OUR NOVEMBER EDITORIAL.

Some observations by the junior editor in the November GUIDE have been excepted to by two brethren; namely, brother Abell and brother Hart, who have written us, in a spirit of great candor and kindness, stating their objections to one of the positions of the said editorial.

It is well understood that the columns of the GUIDE are not open for controversy, but are devoted purely to such reading as, in the opinion of the editors, is adapted to promote the higher forms of religious experience in its readers.

We feel a great pleasure, however, in responding to any objections, or queries, that may arise in the mind of any one of our friends, touching the doctrines or statements which we disseminate, whenever, in our judgment, the introduction of the query and response will, in any way be profitable to our readers. In this case, we do so judge, and will act accordingly.

The editorial in question was written, it will be remembered, in vindication of the practice of directing the attention of seekers of perfect love to the duty of entire consecration, as the grand and universal prerequisite of faith for its attainment. The final reason given for this course of instruction to seekers, is in the following words:

But how is it with the great mass of professing Christians who do not enjoy perfect love? Obviously some of them are entirely destitute of the grace of God. But what of those who exhibit many marks of grace, but who are habitually remiss in certain duties, and, to say the least, are frequently overcome of Satan. Now shall we say that these are not Christians in any sense? that they are children of the devil, and therefore ought to be out of the church? Let any minister that says so proceed accordingly in his administration. For ourselves, we beg to know if there is not such a thing as lukewarmness in religion? May not a real child of God be under the rebukes of his heavenly Father, while yet he is not turned out of doors and disinherited? If not, how then shall we interpret a score of such passages as the following? "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." Is there no such thing as languid piety? Are there none who follow Christ afar off? Are there no real Christians to whom God may speak in very tender and precious words of approval and love, calling them the church, and recounting with a fatherly satisfaction the evidences of their piety to him, but to whom he may yet say, "Nevertheless, I have somewhat against thee, because thou hast left thy first love"? Alas, who does not see that in this very state, — this twilight, dubious, anomalous condition, vast numbers in all the churches live! Hearers, but forgetful hearers, — learners, ever learning, and never able to come at the knowledge of the truth, — out of bondage, but often in the

snare of the devil, — laggards along the road to life, — pilgrims to glory, asleep in the bower of carnal security, — out of Egypt, but not in Canaan, and not exactly on the way to Canaan, but taxing the patience of the Almighty by their interminable gyrations in the wilderness.

Now every man who labors extensively in endeavoring to lead men to full salvation, knows that in most of the cases he is called to deal with, he is engaged in instructing persons whose previous religious history has been of the equivocal and unsatisfactory character above noted; and what about entire consecration for these? "Ah! these are not Christians at all," says one. That is more than we dare affirm, with our eye on God's word; and we notice it is more than most ministers dare affirm or hint in the ears of the party concerned. We should say they are a sort of dwarfish, sickly, purblind race, having yet the marks of a celestial pedigree. They have not upon their consciences the assurance of the divine favor, of God's justifying, approving love from day to day, but they yet appear not to have lost their adoption into the divine family, so but that they manifest, at times, some very satisfactory signs of the spiritual life.

Now we do solemnly declare that the very best treatment we have ever known to be bestowed on such cases is to direct the attention *at once* to the duty and privilege of seeking and enjoying the blessing of a clean heart, accompanied with the most definite and earnest exhortations to an immediate, full consecration of all to God for that blessed attainment.

In conclusion, then, we say that, in view of all the above considerations, we deem the practice of directing the attention of seekers of full salvation to the duty of entire consecration, as a pre-requisite of the attainment of that blessing not only allowable, but eminently proper and even indispensable in every case.

Of the two letters received, recalling our attention to the positions of the editorial, as given in the above extract, that of brother H. is much the fuller, and as the two objectors have taken substantially the same ground, we trust brother A. will excuse us from any formal notice of his letter, and we will insert that of brother H. entire. Here it is, with our responses to the several points appended: —

DEAR BROTHER DEGEN. Will you permit me, for what I conceive to be truth's sake, to make a few comments in relation to the theology of brother Gorham's article, in the November GUIDE, on "Entire Consecration." Were the subject one of speculative theology, we should not desire to occupy your space; but we conceive the fundamental principles of Christianity itself, are involved. We have been accustomed to sit at brother G.'s feet with admiration and delight, learning from his lips the principles of the doctrine of Christ; our only regret being that our opportunities were so extremely limited. I was conversing with a friend on this very subject which heads brother G.'s article, when the GUIDE arrived. Noticing the article, and its source, I handed it to him without reading, saying, I will indorse all there is there. "I suppose so," he replied, "you that believe in that doctrine, as a peculiar doctrine, all write alike, and talk alike." How was I surprised, then, to meet such theology as is found on the 15th page.

Brother Gorham admits into the number of God's children, those "who are habitually remiss in certain duties, and are frequently overcome of Satan."

Not exactly that, brother H. We merely refused to say of all such that they are the children of the devil, and ought to be out of the church. A certain member of the church prays in his fam

ily once a day only, and sometimes exhibits impatience of contradiction, or an undue solicitude about his temporal concerns, though he often speaks to brother Hart, his kind pastor, of these very things, with regret and tears. What will brother Hart reply to this weak one of his flock? Will he say to him, what brother G. has refused to say at all, — that he is a child of the devil, and ought to be out of the church?

Now, I ask, how can a soul be justified, which refuses to meet God's claims by habitually neglecting them? Can we have peace with God by faith, and be in the habit of neglecting duty? If a person does not feel condemned for neglect of duty, what will he feel condemned for? God says, "If our heart condemns us, he is greater than our heart, and knoweth all things." Dr. Clarke says, "He will condemn us more extensively and strictly than we can be condemned by our own conscience." We think, also, the Master's own words, at the time when all secrets will be revealed, scatter all this loose theology to the winds, "Well done, good and faithful servant." Can the truthfulness of God say any such thing to those characters which brother G. has described? Can God say "well done" to those brother G. himself admits "are habitually remiss in certain duties"? or "good and faithful," to those who are frequently overcome of the devil?

Brother Hart appears not to have read very carefully the article he criticises. We do not say that such persons have *well done* or that they are *good and faithful* Christians. Our language is this: "Obviously, some of them are entirely destitute of the grace of God. Of others, that they are in a twilight, dubious, anomalous condition. * * * A sort of dwarfish, sickly, purblind race, having yet the marks of a celestial pedigree. They have *not* upon their consciences the assurance of the divine favor, of God's justifying, approving love from day to day; but they yet appear not to have lost their adoption into the divine family, so but that they manifest, at times, some very satisfactory signs of the spiritual life." Now do not imperfect believers sometimes exhibit these strange inconsistencies? Hear Paul talk to the Corinthians: "I thank my God always, on your behalf, for the grace of God, which is given you by Jesus Christ;" and then hear him say to the same church, and on the same occasion: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there are among you envying and strife, and divisions, are ye not carnal, and walk as men?" Surely, there was much, according to all this, that was equivocal and unsatisfactory in those Corinthians; and yet it is plain that Paul addresses them, not as the children of the devil, but as veritable, though certainly very imperfect Christians.

Brother G. "begs to know if there is not such a thing as lukewarmness, in religion?" I would reply, not a bit of it; but there may be in those who profess it. God has revealed to us in the case of the Laodiceans, that such a case is espe-

cially sickening to him. "Because thou art neither cold nor hot, I will spue thee out of my mouth."

But, brother, what then was the relation of those lukewarm Laodiceans at the time these words were spoken, and before God had thus rejected them? The very threat supposes that they were not yet so cast out.

Again, "Is there no such thing as languid piety?" I think there is no such thing.

What then of the Corinthian church before alluded to?

We have no warrant for believing that such characters are justified. They themselves cannot hold up before their own minds any evidence of a definitely justified relation. They hope so, and they desire so and so, and that is the end.

Precisely such a state of mind as we described, and called it an anomalous, dubious, unsatisfactory state.

If not justified, then are they not Christians in any sense.

That depends on the sense in which we use the word justified. To say that whenever God has occasion to reprove one of his children for a fault, whether an omission or a transgression, he does then and there utterly reject him and cast him off from being his child, so that he has no relation to God, more than he had before he was converted, but is a child of the devil, is to use language wholly opposed to all scripture, and to affirm what has been contradicted, we dare say, by the consciousness of every child of God that ever lived. True, a man cannot be justified and condemned at the same time, and *with respect to the same thing*; but the whole Bible is full of instances in which God complains of faults, and often of sins of some magnitude, in persons whom he does not yet at once reject from being his children. Justification is one thing, adoption is another.

"Are there none who follow Christ afar off?" brother G. asks. I would answer, yes; there are many; but Peter like, that is just the position in which they deny Christ.

But what was his relation to Christ *just before he denied him*?

The Scriptures speak of Christ being formed in us, of being united to Christ, like the branch to the vine, of abiding in Christ, &c. How would we look upon a branch "afar off" the vine on which it once grew? Christ says, "If a man abide not in me, he is cast forth as a branch, and is withered."

We deny the legitimacy of such a use of parabolic figures. What would our brother say if we were to read to him the parable of the barren fig-tree, and then press the monstrous conclusion that a man might stand in the church performing not a single Christian duty for three years without rebuke, and that not until four years were gone would God cut him off from his family? But are there no branches in a withering state, which must be restored or ultimately cut off?

Lastly, brother G. inquires: "Are there no real Christians, to whom God may speak in very

tender and precious words of approval and love, calling them the church, and recounting with a fatherly satisfaction the evidences of their piety to him, but to whom he may yet say, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." We would answer most emphatically, there are no such Christians.

Quite too emphatical and positive, as we should think. Let us see what God himself says about it: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not; and hast found them liars; and hast borne, and hast patience, and, for my name's sake, hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove the candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." Now, the questions are, are there no signs recognized by God here, of the Christian life in the church at Ephesus? are they not addressed as a Christian church through their pastor? and, finally, was the candlestick yet removed out of its place? If not, then is it not a little hasty to decide as our brother has done, though with the purest motives, we doubt not?

A real Christian, we have always been taught, was *not* a man that had lost his first love. It brother G. knew that any soul in his congregation had actually lost his first love, what evidences of genuine piety could that soul produce to satisfy him that it was really a child of God, and an heir of Christ? We should like to know.

This is answered in the foregoing.

Suppose, a few years after marriage, a man discovers that his wife has lost the love of her earlier days. Could he recount with conjugal *satisfaction*, and "very tender words of approval," the *present* evidences of her devotion and affection? So God, looking upon a soul, sees that he has lost his first love. He goes through the routine of outward duties, it may be, but his heart is not there. God says: "Thou art fallen, backslidden, wherefore repent. Though all your works seem to be good, and though in number many, yet repent. I cannot long endure a formal service: get back your first love, else the candlestick will be removed, and your day of probation closed." God does not speak to these souls as *real* Christians; but as backsliders whom he still loves, not with a justifying love of approval, but with compassion and pity. There is no more evidence that a soul that does not retain its first love is a Christian, than is he who never attains. What is the difference?

The difference, to keep up the metaphor, is the difference between the loss of first love, and the dissolution of the marriage covenant. That's the difference.

Brother G. continues: "Who does not see that in this twilight, dubious, anomalous condition, vast numbers in the churches *live*?" *Live*, brother G? No, at the best, only a name to live. "I know thy works, that thou hast a name that thou livest, and art dead." Out of bondage, but often in the snare of the devil? What bondage are these souls out of? "Laggards along the way to life."

Laggards, and yet brother G. admits them into the divine family, while God everywhere teaches that nothing but resolute, persistent effort wins heaven. The Scripture everywhere abounds with exhortations to strive, to run, to press towards the mark, &c. No laggard, nor pilgrim asleep, can ever take that kingdom which suffers violence, and is taken by force. "Out of Egypt, but not in Canaan, nor exactly on the way to Canaan." Yes, these were the ones that taxed the patience of the Almighty forty years in the wilderness, of whom he swore in his wrath, "They shall not enter into my rest."

Now, as one who must give an account, we dare not recognize any such souls as justified. There is no foundation to their house but sand. And he is their very worst enemy who gives countenance to the idea that they have any part or lot in the matter. Only those who do the *will of our Father*, shall enter heaven. "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit," and no justification to anybody else.

Greigsville, Dec. 9, 1859.

WM. HART.

All the points made above are but variations of the same general idea, and are, in our judgment, satisfactorily answered in the replies given already. Brother H. appears to have forgotten the object for which we introduced this class of persons into our editorial in the first place. It was not, as he must see, for the purpose of indorsing them, or of showing how good they were, but for the exactly opposite purpose of showing the necessity of seeking to save them, by inducing them at once to fully dedicate themselves to God. We simply refused, and we do still refuse to pass sentence upon them as persons utterly destitute of grace. If our brother asks what we will do with such feeble, sickly Christians, upon the supposition that they are Christians at all; we frankly answer, we don't know what to do with them; and Dr. Clarke intimated that God himself seemed puzzled with such characters among his people. Hear him: "They were too good to go to hell, too bad to go to heaven. Like Ephraim and Judah, of whom God said: "O Ephraim! what shall I do unto thee? O Judah! what shall I do unto thee? for your goodness is as the morning cloud, and as the early dew it passeth away." They had good dispositions, which were captivated by evil ones, and they had evil dispositions, which in their turn, yielded to those which were good, and the divine justice and mercy seem puzzled to know what to do to, or with them. This was the state of the Laodicean church."

In the paragraphs which conclude the criticism, our brother has cited several scriptures, which describe the earnest, heroic, upright, straightforward, and *even perfect* Christian; but what have they to do with the characters we have introduced, except to show that the said characters do not come up to the standard,—a point fully conceded, and even urged in the article to which he excepts. We had called their condition a twilight, dubious, anomalous one, and had pronounced their religious history of an equivocal and unsatisfactory character. Was not this putting them down as low, at least, as Paul did the members of the church at Corinth, whom he accuses of envy, and

strife, and divisions, and against whom he brings the charges and the proofs of carnality; but whom he yet accosts as "brethren," and as "babes in Christ"? Paul does not put a knife to the throats of these erring, laggard, equivocal Christians, but a cup of milk to their lips; nor does our good brother Hart believe, any more than we do, that in calling them "lambs," he proved himself "their very worst enemy."

We trust our position is now fully understood. We would be as far from "healing the hurt of the daughter of God's people slightly, saying, Peace, peace, when there is no peace," as any one. But we would lift up the hands that hang down, we would confirm the feeble knees, we would fain assist the lame, that they be not utterly and finally turned out of the way. In our humble measure we would imitate him of whom it is said, "A bruised reed shall he not break, and the smoking flax shall he not quench." We would, with gentle, earnest words, urge the feeblest Christian to "be watchful, and strengthen the things which remain, that are ready to die."

Scranton, Pa., Jan. 24, 1860. G.

P. S. As controversial matter is not admitted into the GUIDE, we would say, should there be any point in the foregoing replies, not entirely satisfactory to the authors of the criticisms, or to any other of our dear friends, we shall be happy to hear from them at any time. Address us as above. G.

WAYSIDE PROMPTINGS TO HOLINESS.

God speaks in all the little as well as the more important events of our lives; and, if we will hear, we may receive both instruction and stimulus from them in the way of holiness. If the fall of a factory, as in the recent calamity at Lawrence, buries beneath its ruins hundreds of our fellow-citizens, and hurries scores into eternity, thoughtful men readily understand that the lesson it teaches is, "Be ye also ready." To Christians, it says, "Be ye like those servants who wait for the coming of their Lord." Let no uncleanness be found upon you, for you may rise up in the morning, and be called to stand in the presence of your Lord before the day closes. But we are not so ready to receive promptings from life's passing, every-day occurrences. God speaks in these, too. They are full of rich food for the soul which is hungering after him. Such was the general course of our thoughts when we were taught an important lesson by

An Incident in the Railroad Cars.

We were just comfortably seated, when a veteran minister, now laid aside from active service in his Master's vineyard, took a seat by our side. "Brother," he remarked with much feeling, "you know my mind has been much exercised on the subject of Christian perfection,—the full salvation provided for God's people. For a long

time my difficulty was one of doctrine. What was it,—how was it to be attained,—or, could it be attained in this life. These questions have been satisfactorily answered to my own understanding, and my convictions have been wholly on the side of the doctrine which your church teaches. But my more recent difficulty has been the want of the assurance of its power upon my own heart. So clearly did I feel that it was the doctrine of God's word, and the consequent privilege of God's people, that I resolved in God's strength to *preach* the fulness, if I must even confess to my shame that my faith did not apprehend it. I sat down in my study, and witnessed with my pen, for God, on this deeply interesting subject. I endeavored to set forth the teaching of the Scriptures concerning the Christian's whole duty and precious privilege. Soon after, I was called to fill the desk of a brother in the ministry who was sick, and I went and proclaimed a full salvation. My own heart melted, the Spirit of God came down upon the little company, and many of the congregation wept with me. The way had been prepared before me, and the truth met with a cordial reception, when I had feared opposition."

The good man's eyes were filled with tears, and his heart glowed with the holy fire while he spoke. The Lord had evidently come to him while he was standing in the way and discoursing about the "old paths," "the highway of holiness." What a prompting was here in reference to the old truth,—that God honors those who honor him. If we walk in the light, light will be more fully unfolded.

Being detained not long since in the railroad station by the lateness of a train, we fell into an exceedingly pleasant conversation with a young brother in the ministry. In the course of our interview, which was occupied mostly on topics which belong to a full salvation, he related the following

Incident in the Sabbath School.

A class of young men were earnestly discussing the subject of total depravity. Differing in opinion concerning its true statements, and being somewhat perplexed in reference to some of its phases, they appealed to their pastor, who happened to come in at that moment, for his explanation. The pastor, after offering a few words on the *impurity* of the heart, volunteered some direct truth on its *purification* by the blood of Christ, urging the Christian's highest privilege.

Time passed on, and several of those young men entered the ministry, and one, at least, carried the influence of those timely words into his public and private life. He was preaching that the blood of Christ cleanseth from all unrighteousness, and that which he declared to others he had found true by experience. The seed thus grown to a goodly tree, and bearing precious fruit, was sown by the pastor in the Sabbath school.

We have often felt that there is a time in every

Christian's life when the duty of loving God with all the heart is especially urged upon the conscience, and made clear to the intellect by the Holy Ghost. Such a moment is one of great responsibility. As in the case of the unconverted man under the special strivings of the same Spirit, the result *must* be a better or worse moral condition. The light refused produces increased blindness, as truly as light received and improved leads to brighter revelations, and a clearer vision. Doubtless many commence their back-sliding just here. Refusing the higher blessing, they "let slip" that which they have. This shows, in regard to sanctification as well as justification, that

Now is the Time.

An incident from a pastor's journal will illustrate this. Among several young converts in a revival, was Mr. M—, a man of excellent abilities, and of good name in the community. His conversion had appeared genuine, and great hope had been entertained of his future usefulness. At this point of his experience, the Spirit said, Come up higher. The pastor echoed the Spirit's voice, and urged an immediate, entire surrender of all, and the reception, by faith, of that "satisfying portion," which the convert said he deeply felt that he needed. Almost did faith lay its powerful grasp upon the offered prize, and as often did unbelief interpose its destructive influence. The struggle could not long continue, and alas, that it closed not in the triumphs of a soul made "free indeed," but in the obscuring of the light of one that did run well. From that time, the hopes inspired by that young convert suffered a sad declension. For a while he struggled to maintain a *stand still* position, and finding, as all do who make the same experiment, that this was impossible, he settled down into a formal and lifeless state.

How many thus die, who will not "arise and shine," and put on the "beautiful garments" of entire holiness. Many a life of usefulness has been lost to the church in this way, and many a crown, too, and many a seat at the right hand of Christ in glory. Let us be *prompted* by these teachings by the wayside.

SCRIPTURE CABINET.

THE SECRET OF THE LORD.

The secret of the Lord is with those that fear him.—*Psalms xxv. 24.*

Every person has a confidential friend to whom he confides his secrets. God is represented in the Scripture as making such confidants of those that fear him. Job, when deplored the sad change which had come over him, touchingly says, in reference to his prosperous days, "The secret of God was upon my tabernacle." By a

bold figure of speech, he declares that God came into his tent as a familiar acquaintance, and communicated to him his secret plans. The Psalmist says of those with whom is the secret of God, that "he will show them his covenant." Christ said to his disciples that they were his friends if they did whatsoever he commanded, and we know how in their subsequent history, he did make known to them, as his friends, the things that had been hid from the foundation of the world. Abraham feared God, and when his judgments were about to fall upon the wicked cities, he says: "Shall I hide from Abraham that thing which I do."

The text does not teach us that there is no darkness in the ways of God to the righteous,—that the pavilion round about him is not the dark waters and thick clouds of the sky. It does not intimate that his thoughts are not above those of the most holy person, as the heavens are above the earth. But it does mean that he makes known to them, concerning his mind, all that is necessary for their safety and comfort here, and for their salvation hereafter. What revealings there are to the holy soul of the things of God,—of the treasures of his grace and mercy in the plan of human redemption,—of his wise and kind designs in his providence,—of his power and wisdom in his works,—and most especially, of the exhaustless fulness of the instruction of his Holy Word. The natural man understandeth not these things. Great mental endowments, large stores of scientific knowledge, make known many secrets of rare interest. But the "secret of God," is not any fact of science, nor truth of metaphysics. It is more comprehensive, and vastly more important in its consequences. It relates to every worldly concern, and reaches forward into infinite ages. The most humble may possess it, or rather, only to such is it revealed. It is often communicated to the lowly cottager, and denied to the king and courtiers. Even the great and learned overlook it, while the simple and obscure walk in its light. Wealth cannot purchase it, but he that giveth all he hath, though it be but a sinful heart, receives it as the gift of God.

Reader, do you know this secret? Are you seeking fuller communications of God's mind? Go, give all you have, and take this precious blessing by faith.

LIKENESS TO CHRIST AT HIS COMING.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.—*1 John iii. 2.*

By collating other scriptures with this text, we have a strong proof of the supreme divinity of Christ. It is said elsewhere that *Christ* shall appear "to be admired in his saints," (2 Thes. i. 10, 1 Thes. iv. 16,) and to change our "vile bodies," (Phil. iii. 21.) But here it is said that when *God* shall appear, we "shall be like him," and "see him," evidently referring to the same person and event.

1. In this scripture we are reminded that many facts with regard to our future state are now hidden from us. The details of our mode of being, the specific character of the glory to be revealed in us, the precise circumstances of our place of residence, and the particulars of employment, "do not yet appear." The ground of faith is given, and then occasion is left for its constant and fullest cultivation.

2. We have some glorious data for faith and hope in what "*we know.*" (a) We know that Christ shall appear again on the earth; that he shall come as a conqueror; that all his people of every age and clime shall see him and rejoice in him. This fact is taken for granted in this text, as something well known and fully believed. The early Christians dwelt much upon it, and it entered largely into the influences which made them dead unto the things of this present life. (b.) "*We know*" that we shall be like Christ. But what shall this *likeness*, to which we shall be conformed, be. This we cannot understand, except in a very limited extent. Nor need we be anxious to know. Is it not enough for the poorest and humblest subject to hear the promise that he shall be like his sovereign? Does he want to enter the palace and see the mode of life of that sovereign, and does he desire to know his precise character,—the extent of his riches and power, before he claims the promise that he *shall be like him*. Is it not enough that the servant be as his Master, and the disciple as his Lord. It is said we shall be like him *in body*, (Phil. iii. 21) We have more than an intimation of the glories of that body from its appearance at the mount of transfiguration, (Mark ix. 3;) and when he is presented as Judge of the world, (Daniel vi. 6.) and as standing in the midst of the seven candlesticks, (Rev. i. 13.14,) *we shall be like him in moral purity.* He came to restore the lost image of God to man, and in heaven and at his appearing, especially, shall the sons of God receive it in a sense, and to an extent, to which they cannot attain here.

(c.) "*We know*," that "*we shall see him as he is.*" The apostle seems to give this as a *cause of our full likeness to him.* The sight of him will have a transforming power, and sitting at his feet, being in his company, and learning of him forever, will secure an eternal increase of this likeness.

But perhaps the apostle intends to cite the fact that the sons of God shall "see him" as a *proof* that they shall be like him. The wicked will see Christ at his appearing, but with dismay and despair. They will not see him with the spiritual as well as the natural eye. The pure in heart "are blessed," even here, because they "see God;" but when sight shall be added to their faith, then, oh then, shall there be a glorious proof of the divine likeness, and the earth shall flee away.

And all this is predicated upon the assumption that we are *now* the sons of God. This failing to be true, all our visions of the wonderful things to be revealed at the appearing of Christ may only

cheat our souls into a false hope, not to end until the undeceiving of the last day. But what a divine foundation for hopes more thrilling than those felt by archangels, is the assurance that "now we are the sons of God."

SIN'S DEEP STAIN, AND ITS REMOVAL.

Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.—Isaiah i. 18.

Two facts are set forth by the "scarlet," and "crimson," words essentially the same, the repetition giving intensity to their meaning. The first is that our sins are deep-stained. Their mark on the soul is as clear as the dye of the scarlet on the material it colors. As none could mistake the cloth thus stained, for the pure white in which it came from the weaver, so none need confound the crimson-colored heart for the sinless soul which God originally created.

We learn, in the second place, from these words, that sin is *permanent* in its stain. Scarlet dyes neither washed out, nor bleached out, nor wore out. The crimson garments of past ages remain undimmed in the brightness of their color. So it is with our sins; length of days does not obliterate though it may cause us to forget them. Self-inflictions will not eradicate them. Nor will any pains-taking morality gloss them over so that they cannot be seen by the Omniscient eye.

But there is a power that can remove this dreadful stain. The soul may become *white*, the emblem of purity and innocence.

These truths are beautifully expressed in the following familiar verses.

"Nor bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood nor sea,
Can wash the dismal stain away.

"Jesus, thy blood, thy blood alone,
Hath power sufficient to atone;
Thy blood can make us white as snow;
No Jewish types could cleanse us so."

There is a tradition among the Jews, beautifully illustrative of this subject. They say that the priest, on the great day of atonement, described in the sixteenth chapter of Leviticus, when he had brought the goats to the altar, tied a scarlet band upon the head of the one designated as the scape-goat; then the appointed sacrifice was offered, and if it was accepted the scarlet band turned white.

We know that when our sacrifice is laid upon the altar, and faith lays hold of the atonement which is being made, our sins, though they be as scarlet, become white as snow.

LAYING UP THE WORD.

A short time since we spent a night at the house of a friend. As the conversation began to flag, and the hour of retiring approached, our host very informally opened the Bible, and, reading a

verse, immediately repeated it. He then read another, which was taken up by the rest of the circle, and so on until each had repeated a verse. The process was gone over, not without prompting, for several times, till every person had thoroughly committed a verse to memory. Then each one repeated all the verses, by this time made familiar to all. Here, too, some prompting was needed at first, but after two or three repetitions, all were able to do it. The next morning at the breakfast-table each person repeated the verse committed by him the night before.—*Congregationalist.*

CHILDREN'S CORNER.

KIND MANNERS.

"Will you lend me your knife to sharpen my pencil, George," asked little Mary Green of her brother, who was sitting at the opposite side of the table.

George drew the knife from his pocket, and pushed it rudely towards her, saying at the same time, "Now don't cut your fingers off."

The knife fell upon the floor, and as it was evening it took Mary some minutes to find it, and her brother made no offer of assistance. He was studying a geography lesson for the next day, and seemed to be very much engaged with it. At length he closed his book and atlas, exclaiming—

"Well, I'm glad that lesson is learned."

"And now will you please show me how to do this sum, before you begin to study again," said Mary, who had been for some time puzzling over a sum in subtraction, which appeared to her very difficult.

"You are big enough to do your own sums, I should think, Miss Mary," was the answer.

"Let me see. What! this simple question? You must be stupid if you cannot do that. However, I suppose I must help you. Give me the pencil."

The sum was soon explained, quite to Mary's satisfaction, and several hints were given her as to those which followed, which prevented her meeting with further difficulty. Her brother did not mean to be unkind. He loved to help her. It was only his manner which seemed harsh and cross. Presently his mother took her sewing and sat down at the table where the children were studying. George wished for a large dictionary which was in the book-case at the farther end of the room, and he took the lamp and went to look for it, leaving his mother and sister to sit in the darkness until his return.

"That is impolite, George," said his mother; "there is another lamp upon the mantelpiece, which you can light if you wish to use one."

George made no reply, but instantly replaced the lamp and lighted another. After finding the dictionary, he returned to his seat and hastily blew out the lamp, instead of placing the extinguisher over the flame. The disagreeable smell

of the oil filled the room, and his father, who was sitting near, reading the newspaper, looked up and said:—

"You are impolite again, my son. Have you not often been told that it is not good manners to blow out a lamp in that way?"

"I cannot always think about manners," replied George, rather rudely.

"And yet they are of great consequence, George. A person whose intentions are really good, and who desires to be of use to his fellow-beings, may impair his usefulness very much by harsh and unkind manners."

"If we do what is right, father, I should not think it much matter how we did it."

"You are mistaken, George. It makes a vast difference in the amount of good we perform. I will tell you of a little instance which will show the truth of this. I visited, this morning, a very poor woman in the neighborhood. My means did not enable me to do a great deal for her relief, but for the little which I gave her, she appeared deeply grateful. Finding that she had formerly been employed as a washerwoman by a gentleman whose office is near mine, and whom I know to be wealthy and benevolent, I asked her why she did not apply to him for some relief. The tears came in her eyes as she replied, "Indeed, sir, I know the gentleman is very kind, and he has helped me before this when things went hard; but, indeed, I would rather suffer than go to him; he has such a harsh way of speaking to a poor body. A kind word is a good thing, sir; it comforts the troubled heart. A penny from some is worth a dollar from others."—*The Little Truth Teller.*

THE LITTLE BOY WHO WAS GOOD ALL DAY.

A BEAUTIFUL boy, with forehead fair,
And earnest eye, and dark-brown hair,
Arose with early morning light;
His soul was filled with calm delight;
And he said to himself, as he knelt to pray,
"I am resolved I'll be good to-day."

Not a selfish act, not a look of hate,
Not an unkind word to his young playmate,
Did the angels hear through the livelong day.
Oh, no, the record they bore away,
When they sped to heaven in the soft twilight,
Was written in letters of golden light.

And when, as the busy day was done,
And the twinkling stars rose one by one,
The little boy knelt once more by his bed.
With a happy heart, he softly said,
"My Father, thou 'st helped me to be good to-day.
Oh, may I be holy and pure alway."

And thus, dear children, if you would do right,
And wish to be guarded by angels of light,
You must kneel every morning in earnest prayer,
And ask your heavenly Father's care.
And then every evening, with joy you may say,
"I'm happy, because I've been good to-day."

EDITOR'S DRAWER.

IN our business letters we have many gems of thought, and records of precious fruit gathered, which are all the more valuable, as they are thrown off with all the freedom which those feel who are not writing for the public eyes. We present one such, that others may be prompted to go and do likewise. Says a devoted friend: "It has been my practice for several years to obtain subscriptions for the GUIDE, and to extend its circulation by giving the extra or premium numbers to those who did not or could not subscribe for them. In a number of cases I have sent them to places where the GUIDE was not known, and requested its circulation. By this means much good has been accomplished. Many others have been induced to become subscribers, and many have been brought into the way of holiness, who but for this *precious messenger of love*, might have continued without the blessed enjoyment of full salvation. Some time since, I attended a camp-meeting, where I met a dear sister from the West, whose face was beaming with celestial radiance, and who was remarkably successful in bringing souls to Jesus, and leading many into the 'King's highway.' One day when I was talking to her on the subject of this *great salvation*, which was the secret of her burning zeal and Christian-like spirit, she said to me, 'Do you know that *you were the instrument* of bringing me into this blessed state?' I replied with astonishment—How can that be? 'Why,' said she, 'many years ago, I met with a number of the GUIDE, which you had left for a lady to read, with whom I was residing at the time. I read it, and was incited thereby to seek for holiness. Soon I obtained the blessing, and all these years, both in Philadelphia and in the far West, I have been trying to extend the hallowed influence, and to work for the promotion of the Redeemer's kingdom. Who can estimate the amount of good that may result from the circulation of a *single number* of this valuable GUIDE? It is now thirty-eight years since I entered into this happy state of living for God alone, and the way grows *brighter!* I see *increasing light* as I move onward to my heavenly home. The world of bliss seems not very far off, but I am not in haste to reach it, *bright and glorious* as it seems to my spirit's vision, for I *long to have my crown filled with stars*, and take many precious souls with me to heaven.' "

DECLINED ARTICLES.—In our notices of declined articles, we wish it understood by all, that *only the initials* of the writer's name are given, in any case. Let none, therefore, be induced to withhold their full names from their communications from a fear of too public an exposure. When productions are accompanied with a *caption*, we can avoid any reference to names.

M. A. I.'s experience is good, but rather trite in its expressions. I. F. S.—The entire execution of the article forbids its public use. "A Word for Young Professors." — Not quite, try again. A nameless article from Newark, N. J., on 1 Tim. iv. 11, 12, contains some excellences, and has been held a long time in suspense. H. T. reports good news, though not exactly adapted for our use. "The Connection between Dress and Holiness." — True in sentiment, but not forcible enough. "A Word from a Friend," and "Comfort for the Dejected" will hardly pass. E. C.'s address to the sisters is right in spirit and sentiment, though not quite answering in style. W. H. S.—Hardly. A. P.—Not adapted to the Guide. "Light," "The Dying Christian," and "Come, talk to me of Jesus," would stand a better chance if we were in want of material. "Prayer." — The main point, that prayer must be the language of the heart, is both true and important. B. M. C.—Of hardly sufficient moment to publish. W. W. G. entertains the right view, but his article is not carefully enough prepared for our purpose. R. F. W.—The scales have been long in equipoise.

BOOK NOTICES.

WE have received from Mr. J. P. Magee a beautiful copy of "A PRONOUNCING BIBLE," just issued from the press of Carlton & Porter, New York. It is gotten up on very good paper, clear type, in 8vo, form, and embellished with a beautiful frontispiece. It contains marginal references, tables of weights and measures, time, contents of Old and New Testaments, divided into periods, and a concise history of the present version. Its chief excellence is in the pronunciation of proper names. These are syllabically divided and accented according to the present lexicographical standard. It will be found an excellent edition for family worship or private study.

[Original.]

DIVINE ORDER IN THE PROCESS
OF FULL SALVATION.

NO. IV.

BY REV. W. F. EVANS.

WHAT is the witness of full salvation? May we not have a satisfactory evidence that our redemption is complete? The witness of full salvation is not to be looked for in the state of our feelings. It is not conscious bliss. It is not found in an excited state of our emotions. It may exist when we have no emotion, when the soul is plunged into the night of naked faith. We have seen, in what has already been said, that when we consecrate all, and believe that the blood of Christ cleanses us now from all unrighteousness, the salvation, thus secured, is not an imaginary thing, a baseless fabric, but a solid reality. A faith of the heart contains salvation in it. The evidence of our full salvation is the consciousness that we have such an assured faith. It is the office of consciousness in the mental economy, to assure us of what transpires or exists in the soul. This it does with as unerring certainty as our five senses reveal the existence of material things out of the mind. Faith in Christ is a mental act or state. If it is in our heart it is in our consciousness. Hence St. John asserts, in accordance with the laws of mental action, "He that believeth on the Son of God hath the witness in himself." (1 John v. 10.) That is, our consciousness assures us of the existence of that faith which fully saves. In addition to this there may be the witness of God himself, who dwells within our hearts as in the inmost apartment of the temple. He may impress an assurance of our salvation on the very substance of the soul. "We have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God." (1 Cor. ii. 12.) Also, "Hereby know we that we dwell in him,

and he in us, because he hath given us of his Spirit." (1 John iv. 13.) Then we can say with the undoubting assurance of James B. Taylor, "I have been into the fountain and am clean." Christ, who dwells within as really as our souls are in our bodies, will say to our inmost consciousness, "Now are ye clean through the word which I have spoken unto you." (John xv. 3.)

Some cannot understand what is meant by the proposition that the *blood* of Christ cleanses from sin. We are not to believe by this that the vital fluid, called blood, which flowed from the veins of the Son of God on the cross, has in it any saving efficacy. That alone saves us which his blood represents. According to the Mosaic and Jewish ideas, the blood was the life. But the life of any being is his ruling love,—that love in which the soul is grounded. The life of Christ is love, pure, boundless, changeless, everlasting love. If we say that the blood of Christ represents the atonement, we come to the same idea. The atonement is divine love dying for our salvation. It is the strongest exhibition of love. In either case it is faith in God's infinite love that saves us. And what an unshaken foundation have we here for the largest trust,—for a boundless confidence. God is love. This is not an attribute, but the divine essence, the *substratum* of all the attributes. It is the inmost nature, the life of the Deity. It is the necessary property of love to desire to communicate happiness, and impart good to others. Since God is love itself, and goodness itself, it must be a necessary and eternal property of God to communicate divine good to his creatures. Nothing can prevent his doing this to us but our want of capacity to receive. He needs no urging, no entreating, as if he were unwilling to impart life and heavenly bliss to our souls. It is his nature to give, and our salvation to receive. If by the use of our free will, and by the grace of Christ, we will put ourselves in a condition to re-

ceive what he is more than willing, what he actually *wishes* to communicate from himself, we shall soon feel that the blood of Christ cleanses us from all sin. His power and willingness to bless us, and impart his own divine life to us, are only limited by our capacity to receive. Faith in him renders the soul *receptive* of the divine life and the divine good. Hence the principle announced by Christ, "Be it unto thee according to thy faith." If we have no faith, we have nothing. Our souls are entirely closed. If we have little faith, we receive little. If we have the assurance of faith, we receive full salvation. Because our capacity to receive is according to our faith. It is the glory of the human soul, that it was made to be a receptacle of the divine life and the divine good. Faith is the channel through which it flows. He deposits his truth in our intellects, and his love flows into our hearts, and thus we become partakers of the divine nature, escaping the corruption that is in the world. When our will surrenders, we unbolt the door of our hearts; when we believe in Christ, we open the door, and he enters our inmost souls, and becomes our life. We no more live, but Christ liveth in us. He becomes our wisdom, our righteousness, our sanctification, and our redemption. He is not merely our sanctifier and redeemer. He is more. He is himself our sanctification. We are sanctified and redeemed only as he dwells in us and becomes the spring of our life.

It may be necessary that a word be said on the relation of a confession of full salvation to its continued enjoyment. The Psalmist says, "Draw nigh, all ye that fear God, and I will declare what he has done for my soul." Matthew Henry remarks on this passage: "The Psalmist calls upon Christians to hear him declare what God had done for his soul, not in the spirit of vainglory, but for the glory of God. God's people should communicate their experiences to each other; we

should take all occasions to tell one another the great and kind things God hath done for us, especially for our souls, the spiritual blessings; and these we should be most affected with ourselves, and with these we should endeavor to affect others." Like the Psalmist, we are to declare these things only to those who fear God. Others would not be benefited by our confession. Let us remember that we have consecrated ourselves to labor in the vineyard of the Lord, and to live like Christ for the good of others. On this ground we are solemnly bound to communicate to our brethren the great things God has wrought in our souls. No false idea of humility should keep us from doing this. Again, a confession of full salvation, in the midst of our brethren, is at the same time an act of faith, and an act of praise. We have covenanted with God to walk by faith, and not by sight, and consequently to do everything which belongs to a life of faith. To relate our experience in the deep things of God, calls into intense activity the faith that brings salvation, and thus increases our faith, and consequently our capacity to receive the divine good. Thus in doing good to others we get good to ourselves. This is in accordance with the divine order God has established. One reason why we enjoy so little of God is that we do not consecrate our experience to the good of other souls. "There is that withholdeth more than is meet, and it tendeth to poverty." Christ's kingdom is a kingdom of love, and his government one of use. If we ask for a rich experience in divine things, the question arises in the mind of the Infinite Giver of all good, of what use will it be to impart the blessing that we supplicate? He does not desire that our souls should be the sepulchre of his heavenly gifts, but rather that they should be the living centre whence they should be dispersed abroad. We must not smother the grace of God by shutting it up in our hearts. He designs that what he gives to us shall be the

seed of a rich harvest of experience in others.

To confess full salvation is also an act of praise. It is to act the part of the faithful leper who returned to give glory to God for his gracious deliverance. We have consecrated ourselves to glorify God in our spirits and bodies, which are his. "He that offereth praise," says God, "glorifieth me." An humble confession of full salvation, in the midst of those who fear and love God, is to glorify him both in our bodies and spirits. If we refuse to do this, and will not let our light shine for the benefit of others, we take back our full consecration, and doing so we lose our full salvation. But this duty of confession, or giving our testimony for Jesus of the extent of our salvation, is founded in the laws of our being, like every successive step in the plan of human redemption. These steps are not mere arbitrary requirements, for which something else might be just as well substituted. They constitute a necessary process in the recovery of our souls from their fallen state. They are based upon the laws of our spiritual nature, or that divine order which God has established, and still perpetuates in the realm of mind. They are what is necessary to save such a thing as the human soul. Nothing else could by possibility do it. But one plan was possible, and that has been unfolded in the gospel. Now it is a law of our nature, that to express a feeling by words increases it. Anger, unexpressed, subsides; expressed, it becomes fury. Love, uttered, is increased. Gratitude, when expressed, glows with a warmer flame. Praise, confined within the secret recess of the heart, sometimes dies away; but when it finds utterance from the lips, it becomes a triumphant song. So it is with every feeling of our hearts. In accordance with this law the relation of our Christian experience improves our spiritual condition. To express our faith in Christ by words, increases our faith. Our largest blessings often come

in this way. Here we see an illustration of a universal law of the kingdom of God, that in doing good to others we receive good to ourselves. Infinite love longs to bless the world, but cannot have direct access to their souls, because they are averted or turned away from him. He can communicate with them through those who are vessels unto honor, sanctified and meet for his use. We are to consecrate our souls as the organs of communicating spiritual good from God to the hearts of men. We are to keep our souls open towards God and heaven, that we may receive from him; and open towards our brethren, that we may impart to them the good we receive. If we thus live out of ourselves, and for the good of others, we shall not suffer spiritual want. Christ will give to us all that we will impart to the world. If we give ourselves to him, he will give us to the world. He prays to his Father for us, "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world." (John xvii. 17, 18.) He will give to us all that we will impart to the world. If we live for the good of the race, he will live for us. If we give ourselves to the service of mankind, he will give himself to us.

In this way we may enter upon the higher Christian life,—a life of full consecration and assurance. If we analyze the experience of those who stand forth as witnesses of the power of Christ to save unto the uttermost, as recorded in their pious memoirs, or as a living testimony of those who are in our midst, we shall find the process in every case to be this,—
CONSECRATE ALL, AND BELIEVE.

There is first in every case a perfect surrender of the will to God, and an acceptance of the divine will, and then an appropriating faith in Christ. The circumstances attending these two mental acts are different. They, perhaps, are never exactly alike. But this is the divine order in which salvation is obtained. We

must come into that order, or our redemption is impossible. It is thus that we enter upon the higher stage of Christian life. But we are to bear in mind that there is a difference between sanctification in its incipient stage, or infancy, and holiness as a confirmed habit of the soul, a fixed spiritual condition. In the beginning of a sanctified state, an effort may be required to do duty. The will has not become fully fixed in its new direction. But at length, when the law of habit has had time to act, we become rooted and grounded in love,—confirmed and strengthened in all goodness. It is with our spiritual operations as with our mental, practice makes them easy, until at length the soul's bent of sinning is destroyed, the death of self is complete, and the spirit is perfectly transformed. After entering upon the incipient stage of a sanctified life, we must not be contented to rest without farther advance. The two degrees of Christian life are well represented by the two apartments of the temple. By a genuine conversion the soul is advanced from the outer courts into the sanctuary or holy place. It exchanges its carnality for spirituality. The dominion of the flesh terminates, and the reign of the spirit begins. By full salvation it progresses from the holy place into the most holy place, by a new and living way. But it must not merely cross the threshold of the holy of holies, and then stop. It must advance perpetually farther inwards towards God, who dwells there, and lose itself more and more in the divine presence. Sanctification is that condition of the human spirit which is most favorable to its growth. It now with great facility advances in the knowledge of spiritual truth, and this is its appropriate nourishment, and furnishes the material of its farther growth. A tree never ceases to grow while it retains life. As the materials of its growth are deposited by the leaves, the more it grows the more it multiplies the means of growth. Death alone ends its advancement. So the more

we advance in spiritual life, the more we may increase in holiness. When we cease to grow in grace, we are struck with spiritual death.

[Original.]

THE WAY THE LORD HATH LED ME.

BY HELEN M. GRAY.

ABOUT the middle of January, 1858, I attended a general quarterly meeting in the village of Albion, where I was attending school. Previous to this I had never known anything of religion, experimentally,—though I had often thought of it as being more essential to my future welfare than to my present enjoyment. The first sermon did not interest me much, but when I heard the invitation for sinners to come to the altar, and saw a minister pass down the opposite aisle, to urge them to seek religion, as I supposed, I felt very uncomfortable, and concluded to withdraw quietly from the house before he should get an opportunity to talk with me. But I did not find the relief I expected in leaving. Something seemed to say to me,—“The wicked flee when no man pursueth.” I continued to feel very unhappy during the entire night. The following day was spent in reviewing the scenes of my past experience. I remembered the multiplicity of blessings that had been lavished upon me all along the pathway of life. Oh, how keenly I felt the sin of ingratitude! I tried to pray, read the Bible, and told several of my associates that I intended to seek religion. All agreed that I should not lose their friendship by taking such a step, though some advised me not to become a Methodist. This unhappy state of mind continued, and I felt that something must be done, or I should shortly be beyond the reach of mercy. After the sermon Sunday evening, and repeated solicitations from my friends, I consented to go to the

altar and ask the people to pray for me. But I did not feel as I expected on arriving there. My convictions left me as I began to think what this and that person would say when they should hear what I had done. I concluded then to make no farther advancement toward the cross, to redeem my character, if possible, and leave religion for a future consideration. I went home feeling better than I had for several days, though I fully realized the shame and disgrace that would follow the course I had pursued. At school the next morning my teacher handed me a note from one of the students, containing a little good advice: it closed by saying, — “The news was afloat all over the village that I had been seen at the Methodist altar for prayers.” This, I thought, was beyond endurance. I saw I was ruined for this world. I could not recall the past, and I decided to throw myself into the hands of the Lord, and let him lead me anywhere, any way, and at any expense. All I desired was the assurance that my ways pleased him. At this point he began to show me the way, and reveal the secrets of my heart. As one idol after another was shown me, I had to consent to an entire separation from each before I could progress any farther. After I had made a complete renunciation of self, friends, reputation, needless ornaments and costly apparel, something seemed to say: “Will you do the whole will of God just as well as you know how, under every circumstance? Will you talk, live, and act for God everywhere, no matter how great the cross?” After some hesitation I answered, “Yes, Lord, I will.” By this time I had made an entire consecration, and after mourning over the sacrifice awhile, I felt that it was fully delivered, and oh, what a wretched moment that! I could not look to any source of happiness on earth, nor could I realize that I had a friend in heaven. In the agony of my heart I said, — “It is just; I can suffer for Jesus if I can only gain heaven

at last.” At that moment the weight was lifted, the burden removed, and I was justified freely by his grace, through the redemption that is in Christ Jesus. As I entered upon my new life, how eagerly I sought to meet the demands of God against me; and as I looked at the church, I was astonished at the strange lethargy that seemed to pervade its members. This made me all the more earnest. I was careful every day to do nothing, nor to leave anything undone that should destroy my peace of mind. Persecution was of too little importance to receive my notice. Careful for nothing, in everything by prayer and supplication I made my requests known unto God.

Having passed through the strait gate, I found the way so narrow that I was obliged to take out and cut off everything I had previously given up, in order to walk therein. I was perfectly astonished to find myself so much attached to the little needless ornaments that could be of no possible use to any one, and I felt the necessity of destroying everything that might become a source of temptation to me in the future. Among other things which had to be laid aside were my curls. Numerous thoughts rushed into my mind as to the best method of disposing of them, and I could only settle the matter by trying the experiment of *cutting them off*. I knew if it was wrong I should soon discover it, and I could more easily confess and let them grow again than get rid of the pride that might be the consequence of wearing them. Sister R — applied the scissors, and I felt much more untrammelled than I ever had before. A portion of each day was spent in carefully studying self. Some time passed and nothing of sinful nature revealed itself. No worldly joy that I had ever realized was half so sweet as this deep peace, — so calm without, so serene within. I had no doubts or fears, but constant rest in Jesus. I loved the cross; duty was my delight, and I was careful to go at the first bidding of

my Master. Though short my experience in the mysteries of godliness, I soon began to feel the motion of a restless undercurrent, which greatly disturbed my enjoyment.

I knew not how to account for it, as I had always supposed that every evil propensity of our nature was destroyed at conversion. I tried to persuade myself that I had never been converted, but I might as well have tried to doubt my existence. At times my happiness was almost overshadowed by temptation; then some new victory would encourage me to struggle on. I had often heard of the Christian's warfare, and I verily thought it was a warfare indeed. I had to strive with all my powers to resist temptation, to which I dared not yield.

At church, about ten days subsequent to my conversion, I related a portion of my experience, and, among other things, mentioned the difficulty I found in keeping the victory over my own heart. After meeting a brother, who understood the deep things of God, came to me and said he believed he understood my case. After questioning me closely, he told me about the second blessing, explained its nature, and said I must make haste to obtain it, or I would probably lose what I already enjoyed. I doubled my diligence in prayer, and asked for more light; and as I began to realize the amount of human depravity I still possessed, I felt like burying myself in the dust. My inmost soul struggled for freedom. I studied to know what I should do in order to obtain that blessing, for I had not yet learned much about the way of faith. I told the Lord I would give up everything; then I would look over the ground and find I had nothing to give,—all was taken at my conversion. I then promised the Lord I would do every duty, bear every cross, become anything or nothing, as should please him best; then I remembered I was to do all this in order to retain what I already possessed.

In class-meeting, one evening, our leader

told us a great many new things about the way of holiness. "Simple faith in Christ," said he, "is the only requisite." "Why, is that all," said I, "only to believe?" Soon I began to realize such hungerings and thirstings after righteousness, such burning desires after holiness, such quenchless anxieties to be wholly conformed to the will of God, that I could not rest. I commenced praying, and as I saw the will of God more and more plainly, I could not but believe, and I did receive to the joy and satisfaction of my soul. Oh for such a salvation as this!

"let rocks and hills
Their lasting silence break!"

I had now been in the way fourteen days, and oh, how carefully I watched the first appearance of those germs which I knew must be the result of the deep struggles of my soul, and how tenderly I watched their earliest growth!

Nearly two years have passed, and I still find the same cleansing blood circulating through every vein and artery of my spiritual system, saving me to the uttermost. The increased force of energy,—the more exceeding sinful appearance of sin,—the anxiety to get others to the blood,—the reproach and opposition, I greet with joy as sure evidences of growth in grace.

Sister, brother, without holiness you and I can never see the Lord. To be pure in heart is a plain duty, a precious privilege. We are commanded, invited, promised, entreated by every possible means to make us willing to be fully saved. Bless his name! He will save us just in proportion as we yield obedience to his requirements. Will you yield all to be made holy in heart and life, so that wherever you are, whatever you do, you may reflect holiness in every deed and word? Will you open your heart and allow this salvation to sink down into its very depths, transforming you into the image and spirit of our blessed Jesus?

East Carlton, Jan. 8, 1860.

[From the Watchman, Eng.]

DR. AND MRS. PALMER IN GLASGOW.

GLASGOW, Jan. 9, 1860.

DEAR SIRS: For some months there has been a gracious blending of heart with heart, and a growing desire for the spiritual prosperity of Zion, among our dear people here. Two months of special services every night were greatly blessed to many souls, and excited strong desire and earnest prayer to God for "greater things" of his gracious power. The hope of these was strengthened by the promised coming of our beloved and honored friends, Dr. and Mrs. Palmer, and prayer went up with increasing desire that they might come to us "in the fulness of the blessing of the gospel of Christ."

Our dear friends commenced their loving labors among us on last Wednesday night. The body of John Street Chapel was filled, and several persons were in the gallery before the close of the meeting. From the very first, as we sang the opening hymn, "Spirit of faith, come down," God graciously revealed himself, disposed almost all present to a renewed and a more entire dedication to his service, and before the close testified to many the acceptance of the offering, and overshadowed us with his glory.

The arrangement in front of the pulpit being found a great inconvenience in conversing with anxious inquirers, the band pew and the two square pews on either side were removed on the following morning, and now a neat extemporized railing occupies their place. This circumstance itself may indicate the earnestness on the part of the office-bearers for the furtherance of the good work.

At the afternoon meeting, on Thursday, a valued friend, at present a member of another church, stood forth before the people, and testified to the great benefit he had received from one of the published

works of Mrs. Palmer, and urged all present to do their utmost by their prayers and personal efforts to render the meetings a blessing to many.

The meetings have been increasing in interest every day. Last night, John Street Chapel was crowded. The power of the Lord was present to heal, and upwards of seventy names were recorded by the Secretaries, as having received the grace of salvation. The number altogether now reaches nearly two hundred.

I am, dear sirs, truly yours,

JOHN HAY.

GLASGOW, Jan. 9, 1860.

GENTLEMEN: As Methodists, and many more, are watching with interest the movements of Mr. and Mrs. Palmer, and as the publication of their successes cannot but be advantageous, it becomes a duty to report their progress. They arrived in this city on Tuesday last, and with Mr. Hay conducted their first service in John Street Church on the evening following. They have since had two public meetings daily, and will remain with us, God willing, at least another week. Upwards of a hundred persons have already professed, in connection with their labors, to find peace with God through believing; and a richer baptism of the Holy Ghost has been vouchsafed to many who previously rejoiced in the Saviour. The young and the gray-headed are bowing together before the victorious Lord, and some cases of conversion have been exceedingly interesting. The meetings are conducted precisely as were those in Newcastle. We only want a spacious communion-place like that within which the Rev. Robert Young, "like an old war-horse," as Mrs. Palmer has remarked, looked so happy and valorous.

An incident occurred in our first meeting, illustrating the inconvenience of some of the "national peculiarities," to which your correspondent of last week so prudently and delicately alluded. By the way, is it very seemly in our United

Kingdom, in a day of railway intercommunication, and when evangelical catholicity is the atmosphere of so many churches, to speak of merely local habits as national peculiarities? When the moment arrived for inviting the seekers of mercy to come forward for counsel and prayer, Dr. Palmer appeared embarrassed. The absence of communion-rails evidently staggered him not a little. Travelling north from the Tyne, one finds Methodism feeble in proportion as the spirit of accommodation has taken possession of our sanctuaries. At Alnwick, on the floor that connects the galleries, the lower part of the chapel being let for profane uses, there is a sort of communion-rail; but while there is a kneeling-place for communicants or penitents outside, there are benches within for the convenience of — whom? In Scotland, in lieu of the regular arrangement of the Wesleyan Chapel, is seen a large elevated pew, having a big table in the middle of it, over which the choir, out of respect to whom the place is commonly called the "band-seat," mingle their music, which serves as a tea-table at the comfortable *soirée*, and from which, on the sacramental day, the minister sends forth his deacons.

Dr. Palmer had been accustomed, he said in the sweetest spirit, to call penitent seekers forward; but here was no provision for them. What could he do? Would it be too much to request all present to stand up who desired a baptism of divine love? The majority of the congregation were immediately on their feet; it was a heavenly moment. After the service the honored strangers, conversing with the officials who remained, spoke of what in certain situations believers had sometimes done to bring sinners to Jesus Christ. For example, "they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down

the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." At Hamilton, America, in a church where no rail existed, and where there had previously been no "revival," the front pews were removed at the request of the Palmers, and in less than three weeks, availing themselves of the provision thus made, between five and six hundred persons, respecting whom their pastor wrote some months afterwards that he had never known converts so steadfast, professed to find a pardoning God. In the open-air services or camp-meetings, it is customary to have a space in front of the platform fenced round for penitents and their helpers; and the faith thus manifested is seldom disappointed. Mrs. Palmer had "thought that Methodist churches should be erected for the salvation of souls." What would Napoleon have done with an obstacle to the accomplishment of any of his plans? The result was that a few adventurous brethren signed an engagement that the trustees should have to complain of no expense from the removal, and, if they required it, the subsequent replacement of the band-seat and more humble pews at its ends. Before the next service, the un-Wesleyan peculiarity had been swept away. At first, the friends endeavored to satisfy themselves by bringing forms; but now there is a carpeted floor for our visitors; and they who are seeking mercy kneel on a cushion at a temporary rail. A trustee said to me last evening, "Removing that old band seat was like tearing my very heart. Now I am thankful to God that it is out of the way. Souls are being saved, and the place has a better appearance." If only for this achievement, I could praise God for the visit of the Palmers to Scotland.

But, as already stated, we have more to be thankful for. God has signally honored the faith of his servants. Our American evangelists, with all their modesty

and simplicity, are divinely great and powerful. They seem to be with their Master in his crucifixion, conflicts, and triumphs. Christ only is seen and heard in their presence. Interfering with no regular "exercises," paying respect to the most humble ministers, setting up the banners of Wesleyan doctrine and privilege, giving new colors to our regiments, "mighty in the Scriptures," acquainted in their "experimental realizations," with the deep things of God, speaking with "tongues of fire," long may they live to exemplify, recommend, and diffuse religion.

I am, gentlemen, yours truly,
EDWARD J. ROBINSON.

[From the Revival Record.]
GLASGOW.

THE work of God makes encouraging progress in connection with the daily special religious services conducted by Dr. and Mrs. Palmer, in John Street Wesleyan Church. Persons of all denominations attend both the afternoon and evening meetings, and a large majority of the anxious inquirers who approach the communion-rail, or retire into the vestry for prayer and direction, belong to other congregations than the Wesleyan. Unless where objected to, the names of the seekers of salvation are recorded in order to their being visited and directed to an immediate union with whatever may be the church of their choice. Persons are coming from a distance to share in the blessings enjoyed by the people of God in these services; Kirkintilloch, Kilsyth, Thornliebank, Greenock, Dumbarton, Edinburgh, and even Ireland, furnishing a number of anxious inquirers, and some of them willing assistants, in the work. Each meeting is opened by either of the ministers of the church, (Rev. John Hay and Edward J. Robinson,) with singing and prayer; Dr. Palmer immediately follows with singing, and the reading of the Word of God; after which Mrs. Palmer occupies from a half hour to three

quarters with an address generally full of apposite and striking illustrations of the doctrine of holiness, of the duties of Christians, of the condition of the sinner, and of the provision of a free, a present, and a full salvation for all.

Dr. Palmer's succeeding address seems to be always founded on the doctrine that we must come to Christ that we may have life, and his object is to urge all present who need salvation to come. The course adopted is to invite anxious inquirers forward to the communion-rail and to the vestry, as an opportunity is thereby given for their immediate direction to the Saviour, while the prayers of the people of God ascend to the throne of grace on their behalf. The number of persons who have thus sought the Lord in these services was stated to have been upwards of 500 at the close of the service of last Sabbath night; of these, more than 400 had given satisfactory evidence of having found peace with God through our Lord Jesus Christ.

The Rev. Dr. Appleby, of Dublin, preached on last Sabbath night to a densely crowded congregation, large numbers being unable to gain admittance. Upwards of sixty persons came forward for instruction and prayer, the most of whom professed to have afterwards found the Saviour. Several very striking instances of conversion have occurred.

The service of Sabbath afternoon is at two o'clock, and on the other afternoons at three. The service in the evening is at seven, and always closes at ten.

Pressing invitations from other places are likely soon to deprive Glasgow of the services of Dr. and Mrs. Palmer. The encouraging state of things, however, induces them to prolong their stay longer than they first intended.

Experience possesses a language of its own which no characters can represent, and can be understood only by its possessors.

[Original.]

THE PRIZE OF OUR HIGH CALLING.

BY U. B.

THERE is a prize awaiting,
For all who will obtain,
Of value far surpassing
The wealth of earthly gain;
'Tis not in sparkling diamonds,
Nor heaps of shining gold,
But in the bliss of heaven;
Of worth, a thousand fold.

This precious prize in value
Forever will increase,
Throughout eternal ages,
When time itself shall cease,
And in its native beauty
Outvie the dazzling sun,
And sit, a crown of glory,
The gift of God's dear Son.

But for this crown of glory
The Christian sure must run,
For ne'er without a struggle
This precious pearl is won:
'Tis not the drowsy sleeper
To whom the prize is given,
For only those who wrestle
Can ever enter heaven.

Press on, then, Christian brother,
This heavenly prize to win;
Lay off each earthly burden,
And cast away thy sin,—
Then look alone to Jesus
For strength to run the race,
And you, at length, in heaven
Shall find a resting-place.

Boon's Lick, Mo.

The following extract is a part of the closing portions of a sermon entitled, "Holiness, the Need of the Church," preached before the missionary society of the Methodist General Biblical Institute, Concord, N. H., June 8, 1859, by G. C. Wells, of the Troy Conference. It was the right sermon in the right place, full of weighty truth, presented with the divine unction. The author is speaking of

HOLINESS IN THE CHURCH.

A *holy church* is a *mighty church*. Before her faith mountains remove into the midst of the sea; at her approach valleys rise; crooked places are made straight, and rough places smooth, as she comes up out of the wilderness, leaning on her beloved,

• "clear as the sun, fair as the moon, and terrible as an army with banners."

What are foes and oppositions and persecutions and difficulties to a church saved of God, a church in which God dwells and reigns; and which has the pledged presence and guardianship and leadership of omniscient wisdom and Almighty power. If need be, he shall dash her foes in pieces like a potter's vessel; he shall make for her a way in the sea, and a path in the deep waters. She may be enveloped in the flames of persecution, but like the bush at Horeb she shall not be consumed, for God is in the midst of her. She may be sorely afflicted by her foes, but the result shall be as with the Israelites in Egypt, "the more they afflicted them, the more they multiplied and grew." Oppositions to a saved church are like the weights to a clock, they keep it going. The storms of persecution are but the winds in her sails; they drive her onward to her harbor. Nothing shall prevent the speedy triumph of a holy church, and in her behalf we may take up with confidence the inspired language,—

"God is our refuge and strength, a very present help in time of trouble.

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high.

"God is in the midst of her, she shall not be moved; God shall help her, and that right early. . . The Lord of hosts is with us; the God of Jacob is our refuge."

Holiness is an expansive energy, it cannot be restrained. It will diffuse and communicate itself by its own inherent force. It is a kindled fire within, and wherever God has applied the live coal from the altar, there will be inward commotion, and the soul refined with fire, will be all astir with rest-

less anxiety, and burning desire to declare the word and spread the fire. He will feel like Jeremiah when he said, "His word was in my heart like a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay," and when God calls, he will respond, "here am I, send me." Thus holiness is a light, a fire in the heart, and it will shine and burn, and catch from heart to heart, and kindle a generous glow, a holy warmth of adoration and of love, until

"Jesus's love the nation fires,
Sets the kingdoms in a blaze."

Personal holiness is an experience that excludes selfishness. Its possessor loses himself in his mission. He so loses sight of self, that ease and affluence and honor and health and safety and life are as the small dust of the balance, compared with the fulfilling of his mission, to save souls.

A spirit of holiness is a spirit of sacrifice. A holy church is one all given to God, — person, reputation, influence, money, life, all the Lord's. And with the calm dignity of those determined to know nothing, save Jesus Christ and him crucified, they repeat: —

"Here on thy altar, Lord, I lay
My soul, my life, my all;
To follow where thou lead'st the way
To obey thy every call."

And this spirit is resting more and more upon the church of God. Her sons and daughters are receiving the baptism of power, and if the tongues of fire sit not upon their heads, the living flame burns brightly in many hearts to fit them for their mission. The inquiry has been heard *here*, "Whom shall I send, and who will go for us?" and those of *your* own number have answered, "Here am I, send me." They have forsaken *all* for Christ, and the billows of the ocean bear them to heathen lands, to preach Jesus and the resurrection. The God of missions go with them, and give them grace to gather multitudes of souls to be garnered in glory.

We have thus presented the type of

piety in the church, that a perishing world requires to rescue it from the hands of the destroyer. And then when God calls for messengers, this response will come from all parts of our Zion, ministry and membership, "Here am I, send me." I give myself to this work, to advance it by all the means in my power. I give my sons and my daughters to the holy work of preaching Jesus in all nations. All this will be done by a holy church, in the spirit of that missionary mother, who kneeled in the sand upon the sea-shore, after placing on board ship her lovely offspring, (and as the result proved, to see them no more in time,) and exclaimed as she looked toward heaven, "O Jesus, I do this for thee!"

And such a church there shall be, for the mouth of the Lord hath spoken it. Already the fires are kindling and spreading in every direction, and the church is feeling as she has not felt for ages, that she is specially charged with the evangelization of the world, and soon, we trust, shall be fulfilled the prophetic saying, "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called *holy*, even *every one* that is written among the *living* in Jerusalem.

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning."

"And the Lord will create upon every dwelling-place in Mount Zion, and upon her assemblies, a cloud of smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence."

NATURE IN MAN. — "Nature is often hidden, sometimes overcome, seldom extinguished. Force maketh nature more violent in return; doctrine and discourse maketh nature less importunate; but custom only doth alter and subdue nature." — *Bacon.*

COUNSEL TO A YOUNG DISCIPLE.

BY S. L. K.

DEAR GEORGE: You think no heart was ever so tempted as yours, — that Satan hardly ever did display so much activity in snatching away the good seed, and leave any poor heart so desolate, so discouraged, as you have been left. Not so, George; many have fought, many are fighting the fight of faith. A timid soldier is cast down by defeat. Try to learn wisdom from it, and know better how to keep your victory next time.

You say, after long and earnest struggles, you were at last enabled to see Christ as your Saviour from all sin, — that you were entranced with the view, and rejoiced with joy unspeakable and full of glory. You knew you loved Christ perfectly, you felt you should never grieve him more. And yet it was only four days after, and even while in earnest prayer, that you saw yourself so worthless, full of errors, and vile, that you were such a sinner, you wondered you ever had the presumption to believe in Christ, and found out that you had not at all what you thought you had, but had been deceiving yourself. You are disappointed, and feel almost heart-broken. Oh, you of little faith! Wherefore did you doubt? Unbelief, George, unbelief! Was not God as able to save the sinner on Thursday as on Sunday?

Let me tell you one thing, which perhaps you have not thought of yet. A sense of sinfulness is not condemnation for actual transgression. You say you are not conscious of any trespass against the light of the Spirit, but such a sense of your sinfulness and distance from God came over you as showed you were yet very far from the blessing of holiness, and now you are in despair.

Another difficulty in your way is, that you have looked upon the blessing of entire sanctification as a fixed state of expe-

rience, rather than a progressive one. You were not prepared to find yourself defective, and needing perfecting. In the voluntary surrender of your will to God consists the *first step* in his grace. Constant, repeated tests of your sincerity in this will occur through the whole progress of your spiritual life. Our great Teacher permits many trials, both inward and outward, — indeed, designs each circumstance of daily life, however trivial, to minister to the perfecting of our spiritual graces. And in submitting and cheerfully acquiescing in all these, grace is developed, strengthened, and matured. There is but little real spiritual growth, where the will is not wholly consecrated to God. As we are ever to be coworkers with the Holy Spirit in our salvation, our need is first made manifest to ourselves, that we may come to God through confession, self-denial, and faith, to have that need supplied. The human heart is naturally so self-confident that it does not come to God for help, until it is brought into despair of itself; and whenever you have a keen sense of your depravity and helplessness, without the condemnation of wilful transgression, the heavenly Master is saying to you, "Come up higher." Indeed, if you are sincere and truly humble, God will grant you such a repentance of even what you feel to be actual sin, as will sometimes bring you into a higher state of grace than you were before. But oh, be watchful, and beware of the slightest thing that can bring you into condemnation; pride starts up again, and makes it so hard to confess, and do our first works over.

This view of your sinfulness and unlikeness to Jesus was designed to make manifest, through a true knowledge of yourself, the work of Christ for you. Do you think the blessed Saviour was less honored in Paul's heart when he felt that he was the chief of sinners, but Jesus Christ came into the world to save him? Look for a moment at Paul's experience in Philippians, 3d chapter. He is able to

count all things but loss for the excellency of the knowledge of Christ Jesus, and had actually suffered the loss of all things. He was even able to esteem his learning, his position in life and education, to be of no necessity to him, but their influence he was able to cast away as filth, that he might work for Christ in simplicity and earnestness. Certainly, Paul was in the experience of a high state of sanctification; yet with all this he says, "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Now mark what follows,— "Let us, therefore, as many as be perfect, be thus minded." (I would say here that the perfect in this, is in the only sense which we apply the term to Christian experience; you see it is not synonymous with the perfect of the preceding verse.) What mind would Paul have in these? Not to count themselves to have attained, but seeing their deficiency, press continually forward, walking by the same rule, minding the same things by which they had already attained,— a consciousness of need, and a pressing on to have that need supplied. How did you attain what you had? Was it not by entire consecration, and trust in the mercy of Christ? Continue in the same faith, no matter how wretchedly you feel, how poor and undone you are. A consciousness of your infirmities, indeed, of your sinfulness out of Christ, and a spirit of penitence concerning it, must and will ever accompany a perfect faith in the blood of atonement for the cleansing of all sin, and the perfecting of holiness. Poverty of spirit is the first step, but is not to be relinquished when we become pure in heart.

Then be thankful and rejoice, when the Holy Spirit manifests such care for your soul, and shows how you may ad-

vance in the divine life; for this is the design of these humiliating views of yourself. Many a prayer for increased usefulness and activity in the cause of God is answered by a view of our own weakness and wretchedness, as a necessary preparation for the work of the Lord. It is a weak faith that is discouraged by a view of its own vileness. Submit cheerfully, thankfully, to a knowledge of your faults, for if you rightly improve this it will but bring you into closer and more loving dependence on him who will freely give you all things, and is glorified by your good works.

If "without holiness no man can see the Lord," you cannot afford, George, to remain in the state you are. Come unto Christ repenting of your unbelief, trust him fully to save you unto the uttermost, and you will find he "is made unto you wisdom, and righteousness, and sanctification, and redemption."

[Original.]

REST, REST, MY SOUL.

BY CLARA.

REST, rest, my soul,— in Jesus rest,—
On him cast all thy care;
His word is pledged to make thee blest,—
He'll all thy sorrows bear.

Rest, rest, my soul,— in Jesus rest;
From every sin now cease,
Obedient to his high behest,
So shalt thou rest in peace.

Rest, rest, my soul,— in Jesus rest;
Through Faith's triumphant power,
Thou hast secured a heavenly guest;
Oh! never grieve him more.

Rest, rest, my soul,— in Jesus rest;
Thy murmurings all give o'er;
Thou art of all real good possessed,—
Why should'st thou ask for more?

Rest, rest, my soul,— in Jesus rest,
Nor let one anxious thought
Disturb this sacred, glorious rest,
Thy Saviour's blood has bought.

Rest, rest, my soul,— in Jesus rest;
Soon will life's toils be o'er;
And then, in mansions of the blest,
Thou'l rest forevermore.

Republic, Seneca Co., O.

[Original.]

“SPEAK OF HOLINESS.”

BY N. L.

NOT many months after entering into the highway of Holiness, I met a friend whom I had known in childhood, but whom I had not seen for several years. As the moments sped swiftly away, and various topics were being discussed, something seemed to whisper in my ear, “Speak of Holiness.” How the suggestion startled me! I had known Mrs. E. as a professor of religion; and now, the conversation having turned upon religious matters, I saw her all animation as we “spoke of the affairs of the kingdom.” But she was so much older than myself,—a *Baptist*, too,—how could this be a suggestion of the Spirit? So I reasoned until every word I spoke seemed to choke me, and I finally alluded to the subject in a very incidental manner, as little calculated as possible to draw particular attention to the remark. But no sooner had the word passed my lips, than she eagerly exclaimed, “Holiness! what is it?” Oh, the *weight* of responsibility that this question threw upon one so young and inexperienced as I was! I tried to think of some way in which to explain the doctrine of entire sanctification, but it was all in vain. I could think of nothing except my own experience, yet that stood out before my mind in all its clear, beautiful simplicity. Never, *never* shall I forget the tearful interest with which she listened to the simple story. The moment I had finished, “Why,” she exclaimed, “that is just the way I feel.” I was now more perplexed than ever,—being very fearful lest she had been led to a misconception of the subject; but she added in a moment, “I will tell you how I came to feel so. I have been a professor of religion a number of years, and as my husband was not a Christian, I had some severe crosses; but I tried to do my duty, and especially not to yield to any of his persuasions to

join him in any amusement or company of which God could not approve. But last summer I began to feel that the Lord required something more of me. I felt, as I never had before, that my heart was not all right with God; that if death should come I was not *quite* ready; and I found, too, that my child (she had but one) was too much an idol. I could not feel willing that God should take her from me, even though it should be his will. I felt that God required me to have no will but his; to love him with all my heart. I wept and prayed much, but seemed to get no relief, until one day in July, while in a female prayer-meeting, it seemed as though I could trust God to make me just what he wanted me to be,—for I found that, with all my resolutions, I was growing no better. I said, ‘Lord, take me just as I am, and make my heart right in thy sight.’ In a moment my distress was all gone. I felt just like praising God. I was not *in the least* afraid to die. It really seemed as though I had rather die than live. Ever since then I have kept trusting God, and he has kept blessing me. There is one verse in the Bible that I keep thinking about, ‘There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.’ Sometimes I forget all about my work, I get so happy, but I find it all goes on just the same; I can work, and not think hardly anything about it. I have wondered so often whether this is what the Methodists call holiness.”

As I listened to this artless recital, all doubt in regard to the genuineness of the work vanished. I assured her that we meant nothing more by holiness than loving God with all the heart,—being Bible Christians. We have never met since, and may not until “*that day* when the secrets of all hearts shall be revealed;” but the memory of that hour can never pass from my mind. For some time my lot had been cast in a village where there

was a Methodist society of some two hundred members, but not *one* who stood up decidedly in the ranks of holiness. The conflicts through which I had passed in "following the Lord *fully*" can only be known to one who has been obliged to stand alone for months, a solitary witness that "the blood of Jesus Christ *cleanseth* from all sin." When, oh *when* shall we, as Methodists, "come up?" May God help us to see our privilege, nay more, our *duty*.

[Original.]

"MY PLACE IS IN THE DUST!"

BY REV. F. BROWN.

How often we hear these words in the class-room and in the prayer-meeting. Are they always uttered with deep sincerity?

Bring our littleness into contact with the greatness of the Deity, or our weakness with his power, or our vileness with his purity, and the above language is especially suitable.

When the sinner, returning from his wanderings, is made the recipient of pure rays of light from the Divine Spirit, which expose the hidden vileness of his heart, alarmed and penitent, he feels no place on earth so suitable as the dust. Crushed with a sense of his guiltiness, his soul lies prostrate. All its pride and pharisaism disappear. "I thank God that I am not as other men" is succeeded by "God be merciful to me a sinner!" Penitential tears flow from the surcharged fountains of grief; the depths of his nature are agitated; the foundations of his being shaken; and his throbbing heart intensely groans to be set free. These are the feelings of a *rebel*, vividly convinced of the magnitude of his treason.

But we sometimes hear the above confession from those that have been "freely justified." It is uttered in view of neglected duty. For hours, — for days, perhaps, — God has been forgotten; or, if remembered, it was but for a moment,

and was rapidly succeeded by the multifarious business or amusement of the world. There has been no record kept of mercies received, of religious advancement, of hallowed seasons of prayer; but Conscience has been engraving on the tablets of her memory every neglect, every sin. And now for a few moments the whirl has ceased. It is midnight, and serious thoughts crowd in upon the mind. Or it is the Sabbath, and the fervent words of God's ambassador find a lodgment in the heart. The unhappy soul finds no relief, — none in the hallowed song; it is too pure for polluted lips, — none in retrospection, none in introspection, certainly none in prospect. All is dark and dreary. Condemned, trembling, weeping, the smitten one cries, "My place is in the dust;" and so it is, — but alas that the confession should have been produced by neglect, by backsliding! It is the language of a *disobedient child*. To be found thus, frequently, argues a weak faith and an ill-regulated mind. For a believer to be placed in these circumstances once in a lifetime, is once too often.

"My place is in the dust!" is not inappropriate language for the fully sanctified soul. It is not, however, the spasmodic utterance of guilt brought home to the heart, but the calm, humble, trustful confession of an *obedient child* overwhelmed with a melting sense of the infinite love of his heavenly Father. It is accompanied by no guilty trembling, no dark retrospect, no looming future charged with terror; all is quiet, all is bright and lovely, but the very blessedness of his experience extorts the humble expression.

It is a spurious perfection that cries, "Stand by, I am holier than thou." True perfection is exhibited by perfect humility. Like as the holy Jesus performed the menial offices of a servant to the least of his disciples, so evangelical perfection, which consists in resemblance to Jesus, seeks the lowest place. It is ever about

our heavenly Father's business. It shrinks not to descend the lowest depths of self-abasement that God may be "all in all."

Berlin, Conn.

[Original.]

"PERFECT THROUGH SUFFERING."

Thoughts suggested by reading the "Narrative of Sarah Jordan." Respectfully inscribed to Mrs. P. L. Upham.

BY E. L. E.

To live in this fair world of thine,
O God of love and every good,
Whose rays of heaven around us shine,
To bring us nearer the divine,
When rightly understood,—

How beautiful! — We would not be
E'en in a lovelier world than this,
Could such exist where less of thee,
Thy goodness and immensity,
Sufficed to make our bliss.

We want thee near us, as thou art,
Thyself in all experience known; —
The strength of the almighty heart
Inflowing to our weaker part,
Whene'er we smile or groan.

We bless thee for the joys that fall
Upon our souls from day to day; —
The constant mercies, each and all,
Too common to recount or call, —
For which we scarcely pray.

We bless thee that when pain o'ersweeps
Our mortal being, thou art nigh;
Thy love the tender vigil keeps,
And smiles the more when Nature weeps,
And human pleasures die.

We joy for one thy love had taught
A depth of joy through much of ill; —
Sad life with deepest suffering fraught, —
Sweet life to grace and beauty wrought,
By thine appointments still.

We joy that in her utmost need
Thy favors knew no sad decline:
Some heart inspired the kindly deed,
Some hand bound up the bruised reed, —
The heart and hand were thine.

We shrink, O God, and count the loss
Of such a crucible of pain;
We reckon gold this mortal dross,
Until we learn to bear the cross,
And make thyself the gain.

Oh wondrous alchemy of love!
Oh fearful ministrations given!
All other change and charms above —
By pain to crown the soul, and prove
Its likeness unto Heaven!

[Editorial Correspondence.]

CHARACTER AND CHRISTIAN EXPERIENCE OF MRS. FRANCES A. NASH.

BY REV. JOSEPH HARTWELL.

HER natural character was distinguished for *strength*. Her perceptions were quick, and her reasoning powers strong and clear. Nice distinctions were readily discerned by her, and I never knew her ideas to be mixed or confused. She delighted in sturdy intellectual exercises, as a pleasant pastime; and her natural qualities of mind were disciplined and polished in the best schools of New York State. Previously to her marriage to Sylvester Nash, Esq., she was preceptress in an institution of deserved repute; and her taste and true refinement of feeling made her an object of interest in the most favored circles of society. And being the daughter of a Presbyterian clergyman, she was, of course, religiously educated, and her views formed accordingly; and every subsequent change in her sentiments was the result of earnest thought and careful investigation.

Although warm and ardent in her attachments, she complained that her disposition was too quick, and her temper too high and too strong. And these, together with a natural love of fashionable life and society, came in contact with her religious convictions, — and the conflict, though severe, was sustained by decided moral principle. I speak of these natural qualities of character, that the power and triumphs of grace may be the more apparent.

When the writer was appointed to the pastorate of our church in Homer, N.Y., he found her destitute of anything like marked enjoyment, but very thoughtful, and evidently much dissatisfied with her religious state. This was apparent alike in her remarks and her countenance. On the pastor's first Sabbath with that congregation, he preached one sermon defining Christian perfection, or Bible holiness, in

which he showed the distinction between this state and that of regeneration. In this subject the mind of Sister N. was deeply absorbed at the time, and for days afterwards. She made many prying inquiries upon it during the week. The following Sabbath a sermon was preached, showing how to *obtain* and how to *retain* entire sanctification. Her moral feelings now became deeply enlisted. She felt that she *needed* this grace to subdue and keep her,—to free her from unhallowed emotions, and give rest from war against inbred foes. Her countenance was sad, and her feelings at times intense.

On the following Friday morning, she and her pastor had an interview, in which the way was pointed out yet more clearly, and the relation of entire consecration to *faith* was shown,—that the former was the *first* step to be taken, and *preparatory* to the exercise of that faith by which entire sanctification is obtained. She was deeply solemn under a sense of responsibility; she remembered her past failures and wept; she saw her privilege and was encouraged. All having been said that was deemed necessary to her state of mind at the time, she was at once left to her private reflections. This was at *eleven*, A.M. She went into an upper room, which she afterwards called her "*little Jerusalem*," and made the entire consecration which had been described, and took hold by faith upon the promise of acceptance. Her eldest daughter was from home, her hired help was sick and away, and the care of a large family of small children was upon her mind and her hands, and company present made yet an additional demand. I think that she afterwards said that she was never so situated in her life, and that it seemed that the Lord intended to show how the soul might rise above the perplexities of life, and find its rest in him.

At about two o'clock, P.M., she said that upon reflection she was conscious that her faith had greatly strengthened within the

three preceding hours. She had not been at all transported with ecstasy, but had realized a rich, sweet peace of mind,—clearly distinguishable from any state that she had ever before enjoyed. In the light of her previous Christian experience, she had seen deeper into her spiritual necessities than one can see previously to regeneration, and could have said, with the Psalmist, "thy commandment is exceeding broad." And now, in a clearer light, a more extended vision, and consequently in a *broader sense* than ever before, she had dedicated to God all the faculties and powers of body, mind, will, and affections, and through the medium of faith in the *promise*, received the witness of the Spirit of a deeper conformity to the image of God, than she had ever before possessed; and hence the deeper calm, sweeter peace, and purer love. It was a simple, but blessed experience of the Bible truth, that "the blood of Jesus Christ cleanseth from all sin." And this was expressive of the soul's consciousness of its own state,—having been so purified, and the Spirit witnessing to his own office work.

At 3 o'clock, P.M., she felt an impression to go out and talk with a sick young man in the neighborhood. She said to herself, "I must go; I gave myself away to the Lord this forenoon to do *his* will in all things. I am not my own; I am consecrated to him; and his will is now to control in the use of all my powers, whether of body or mind. This is implied in the nature of the consecration this day made to him: *I will go.*" In so doing, she was blessed, and returned very happy that she was enabled to conquer self in the strength of the Lord.

Feeling now a strong desire for religious conversation, at evening she prayed that if it was the Lord's will, that her pastor and one other might call. In a few moments both came in. The interview was turned into a family prayer-meeting. After the first sentence, Sister N.'s prayer

was *twice* interrupted by weeping. With the *third* attempt, she prayed in a manner that moved all present. Among her first sentences, she said, "Lord, I *am* thine. I have given my all to thee, and thou dost accept the sacrifice. Therefore, I am wholly thine, and will discharge every duty, in thy strength, as made known to me." At this point she said that her "soul was filled with joy unspeakable."

We arose and sung —

"When grace has purified my heart,
Then I shall share a glorious part;
And fresh supplies of joy are shed
Like holy oil, to cheer my head."

A strange baptism of the Spirit came upon us all, and sister N. was filled with increasing joyfulness, until, though entirely contrary to her previous habits, she *shouted* the praise of the Lord.

In the manuscript before me, she says, "Through the night such a sense of the significance of the phrases, 'boundless love,' 'matchless grace,' filled and became the spontaneous language of my soul, that it was better than sleep; and my soul so cleaved to Jesus, that sleeping seemed like a waste of time, — like sacrificing a greater for a less good. The precious experience of the days and nights which succeeded, and the consolidated glory that filled my soul, may be called most emphatically, 'the peace which passeth understanding.' But this is the experience of but a single day, and marks only her introduction to the way of holiness.

She at once became apprehensive of the influence of certain fashionable associates, and verily thought that she must break with them in some way, or her present state of enjoyment would be endangered. As these were persons of intelligence and real character, this resolve cost her something. But the result, both for herself and them, justified her course. The next Monday morning she started for a camp-meeting, under circumstances which she supposed would cause them to withdraw from her society. Just now, the

following passage was applied to her mind with great force, "For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake." "Oh," said she, "unto us it is *given*, — yes, **GIVEN**, to suffer for *Christ's* sake. What a *privilege*, — **WHAT** a privilege!" And so she went on her way rejoicing. But the result, in respect of the above-named associates, was not as she expected. Though gay, they were too sensible of her worth to think of gaining by turning from her. Soon after her return from camp-meeting, she found that they were under deep religious awakening; and one after another would come alone to her sitting-room, and declare at once that they were unhappy, and wished to converse with her, in the hope of finding instruction and relief.

Months afterwards, a pious gentleman said to me, "Mrs. Nash knew but little of the extent of her influence for good over the ladies of this town. It was not confined to your own church and congregation, but, perhaps, was quite as extensive in ours."

In the winter following, persons came more than *twenty-five* miles to spend a single Sabbath with her, who, at the camp-meeting mentioned above, had led them to Christ. I remember the touching scene when she stepped into the church, and meeting their anxious looks, all wept together.

But I must not extend. The family subsequently removed to the beautiful village of Cazenovia. When I there saw her last, her nervous system had suffered much from a severe sickness. And on the 24th of March last, in her forty-third year, she was *suddenly* called to her home above.

Charlottesville, N. Y., Feb. 15, 1860.

No feature existed in the conduct and example of our Saviour that is not absolutely essential to the character of the Christian in the present day.

[Original.]

PARODY—ANNIE'S DEATH.

BY Y. J.

Annie was the sister of a Wesleyan Methodist minister, and wished to know the exact period of death, fearing that she might be asleep when she died. The words are set to the music of "Take me home to die," a piece well known.

"AM I not growing worse, mother?
My feelings are so strange,
I fear I may be sleeping when
My little features change.
But wake me, mother, wake me then,
And watch my parting breath;
I want to feel what 'tis, mother,
To sleep the sleep of death.

"My eyes are heavy now, mother,
I cannot keep awake;
My little feet are very cold,
My head begins to ache.
What makes my little eye so dim,—
My little mouth so dry?
My heart is fluttering now, mother,—
Say, am I going to die?"

"'Tis death that chills thy feet, Annie,
That dims thy little eye;
You soon will be in heaven, dear,
Above yon spangled sky.
Lie still now, Annie, — calm thy fears,—
You'll soon be free from pain;
Though you must leave us now, Annie,
We soon shall meet again."

"I surely can't be dying, mother,
I yet can draw my breath;
You've spoke of death,—a gloomy thing,—
This, surely, can't be death.
But, take my little hand to hold,
Let not my spirit rise.
Till I have said 'Good-by, mother!',
Then close my little eyes.

"Will you not follow, Willie,
To that celestial shore,—
And will not you be there, Lizzie,
Where we shall part no more?
Farewell, dear mother, cheer up now,
We shall not long be riven,
For angels soon will come, mother,
To waft you up to heaven.

"My voice is failing now, mother,
I cannot speak much more;
I'm by the flowing river's side,
I see the distant shore.
Hush, mother,—there! an angel voice!
It whispers, 'All is well.'
I know I'm dying now, mother,
Farewell, farewell, farewell!"

Mr. Bridges, C. W.

RELIGIOUS CORRESPONDENCE.

DUCK RIVER, TENN., }
August 30, 1859. }

DEAR BROTHER D.—Yours of the 15th inst. has just come to hand. I have read it with unusual pleasure,—perhaps *relish* is the better word, for my spiritual appetite was such as to cause me to enjoy any thing of the kind as "a feast of fat things." How my heart rejoices to learn that as a gospel trumpeter you are giving no uncertain sound. It does my soul good to know that at least *some* are bold to preach Christ as a Saviour from *all* sin. Oh, when will the period arrive, when the called of the Lord, as leaders of Israel's hosts, shall press on to the contest, with "Holiness to the Lord" inscribed upon their banners, and "*full* and *present* salvation from sin," as their battle-cry? "How long, O Lord, how long?"

As for me, I am resolved that the time that is past shall suffice me to have given "an uncertain sound" on this subject. "For Zion's sake, I will not hold my peace." Let men deride, and devils oppose, in the strength of the Lord, I am resolved from henceforth to preach the whole gospel "publicly, and from house to house." I know that you will rejoice with me when I tell you that the leaven of holiness is beginning to work more perceptibly among my people. I dined to-day with a sister, who told me that during last week God gave her a clean heart. She is the wife of a local preacher. She told me that her husband was very much interested in seeking for the blessing. Some time since I conversed with another sister, who, doubtless, has obtained the blessing, but she seemed rather afraid to claim it as that of a pure heart. She is one of our best and most influential members. Both of these sisters have received great benefit from reading Rosser's Experimental Religion. By the way, eternity alone can reveal the good that work is doing among my people. I have

sold more than two dozen copies, and have ordered another dozen. Distribute it, my brother, wherever you go, and it will be as "bread cast upon the waters."

Two weeks ago I preached at Union Chapel, which is the largest and most influential society under my charge. The society is very cold, and all the year, when preaching there, I have felt as "one beating the air." At last, I resolved to lay aside all *conventionalism*, — as you express it, — to point out to them plainly their faults and their difficulties. This I did, in an earnest though loving manner, and then told them that their only remedy was holiness of heart. I declared to them, as my deliberate conviction, that they would hope in vain for a deep and permanent revival among them, unless they themselves should seek to be holy. I confess to you that it was one of the heaviest of all the crosses that I have taken up, thus to tell the people of that society their sins; but in so doing, I felt a burden removed which had all the year been crushing me. I have reason to believe that good has resulted from it.

I have recently met with an old work which has interested me very much, viz. "The Life and some of the writings of Madame Guyon," to which is added the lives of Fenelon, Molinas, Francis de Sales, and St. Teresa. These, as is perhaps known to you, were the leaders of what were called Quietists. A more profoundly spiritual woman never lived, as I venture to say, than Madame Guyon. A Romanist, a child of affliction, and the object of persecution, contumely, and reproach, — such as can scarce be met with in the whole biography of the church, — she yet maintained the most remarkable calmness of soul and resignation to the will of God. It is true that many of the exercises of her mind are inexplicable to me; many things seem to bear the aspect of mental hallucination; but beneath all this, the marks of an entire devotion of the whole being to God are

plainly perceptible. The creature seemed lost in the Creator, and in complete abandonment and annihilation of self, God had become to her "all in all." My own soul caught fire as I followed the tracings of her pen, dipped in holy fire. Her *Essay on Prayer* is a strange work. It reminds me of what Peter says of Paul's epistles, — 2 Pet. iii. 16. While reading it, I feel somewhat like a man trying to wade in water which is beyond his depth. But notwithstanding these things, I have derived singular benefits from it, and I find that the more simple and childlike I become, or, in other words, the more I become conformed in experience to her spirit, the better I can understand her. I have also read Mrs. Palmer's "Faith, and its Effects." It is a great work. I wish that I could get about two dozen copies. I like her simple views of the way of salvation by faith.

Brother D., I believe that the Lord is leading me into "*a broad place*." For the last year or two, my way has not been as settled as I wished. I suppose that I was too much after externals. But I feel that I have done with "Lo, here! and Lo, there!" for I feel that *the kingdom of God is within me*. Instead of worshipping him as "God afar off," I am trying "to sanctify" him "*in my heart*;" to realize him as a present God, sitting enthroned over my affections in my heart. In this way I get along much better. I feel him ever present in me; and in sinking into his immensity in self-abandonment, I realize that God is All; my *Prophet*, to enlighten, guide, and comfort; my atoning and sanctifying *Priest*, and as my sovereign and all-ruling king.

Yours, in holy bonds,

R. A. W.

To neglect the new birth is to deprive us of a place in the kingdom of grace, and forfeit the smile of Heaven here, and also to deny entrance to the kingdom of glory forever.

[Original.]

"DOST THOU BELIEVE?"

BY LILLIE.

HAVING long been struggling with doubts and fears, but at last brought by a way that I knew not into the peace and joy of believing, I feel an earnest longing to whisper a word, I trust in season, to some tempted, fearful, but sincere inquirer after truth.

My friend, I would talk with you, now, as though we were sitting hand in hand, at the holy hour of eve, by the cheerful autumn fire-light. Dost thou believe now? Like me, you have often read the wondrous story of the Brazen Serpent, which Moses, in obedience to God, erected in the wilderness, and the divine injunction to the wounded Israelites to look and be healed. But did you ever reflect upon it? Did you ever trace the analogy, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," &c.?

Suppose you picture to your mind's eye the strangely exciting scene witnessed by Moses. And suppose in that crowd of suffering humanity, you behold an old man, sitting in despondency, looking intently at the wound made by the fiery serpent upon his hand, and refusing to look away at the call of Moses and be saved, as many of his friends and family around him have done. Would you not pronounce him to be strangely infatuated, insane, or, if wilfully disobedient, justly meriting death as a consequence? Yet are you not doing the very same? Are you not sitting down looking with despair upon your sinful heart, and refusing to look to Christ, the all-sufficient remedy? The Israelites had been endowed with the power of sight from the dawn of existence; they could look all around them, wherever they chose, yet God required that they should look at the Brazen Serpent, and no where else would avail. Even so you have been

endowed with the faculty of believing from early infancy,—you learned to walk by faith; to eat, sleep, and pursue the various occupations of your daily life,—to confide in friends,—and now your Father asks that you believe in him. It is very simple, yet very important. It is by leaving the question of personal faith unsettled, that so many both miss and mistake the witness of the Spirit. They allow it to remain doubtful to themselves, or are afraid to decide whether their own believing in Christ is saving faith or not. They wish it to be so, pray that it may be so, and cherish a faint hope that it may prove to be so; but at present they do not venture to regard their own believing as real faith. Now while this continues to be the case, they must search their own hearts in vain for the witness or fruits of the Spirit. This may be your case. If so, my dear friend, you must not shrink from going fully into the question of your own faith. It is a solemn one, and should not be left unanswered, as you can make no progress toward joy or peace until you know yourself to be a believer in the Lord Jesus Christ. In order to clear up this matter, the first thing to be settled is, whether the change of views, feelings, and habits, which you have experienced, is a divine change. If you, as a self-condemned, perishing sinner, are looking to Christ alone for a holy salvation,—if you are desirous to be an entire debtor to him, and to be made like him in heart and character, this change from your former state of mind cannot be a human change, because no human means could produce it. Nothing human ever brought any soul to feel that there was nothing between it and perishing but the blood of Christ. If this be the change of mind which you experienced, it is unquestionably a divine change, and as unquestionably your *duty* to believe it to be so. Do you now rest all your hope of salvation upon the atonement, because you believe that the divinity of Christ rendered his death a glorious and all-suffi-

cient atonement? Then this is faith. Words have no meaning if this be not faith.

Well, this being the case, you cannot begin too soon to examine whether you be in the faith, for the result is sure to be favorable. Yes, examination in the sight of God will discover to you that it has been given to you, on behalf of Christ, to believe on him with the heart unto salvation. But nothing else will discover this to your permanent satisfaction. Upon your knees, in the solemn retirement of your closet, with your heart open to the inspection of God, the solemn query, "Do I believe?" can alone be satisfactorily answered. The soul dare not trifile nor equivocate, under the All-seeing eye. And when in this light it is seen, that the cordial belief of the gospel for holy salvation is saving faith, and when it is felt through all the soul that we do believe its teachings, and love its holiness, and claim its precious promises, our joy is unspeakable, and our peace flows as a river. For then we know that we are not deceiving ourselves, presuming, nor judging rashly. The whole subject is so completely laid before God, and he is so near our hearts that self-deception is impossible. We have the witness in ourselves, that we gladly receive the gospel, — that believing is faith, and that faith itself warrants the hope of salvation there and then. The whole Bible illustrates and confirms the glorious fact, that salvation "is of faith, that it might be by grace." No new truth is given, but the old is illuminated, and brought home to the heart with demonstration and power: "whosoever believeth shall be saved;" "him that cometh unto me I will in no wise cast out." And having seen all this in the light of divine presence, we retire from our closets, rejoicing in the blessed soul-thrilling trust. "Being justified by faith, we have peace with God, through our Lord Jesus Christ," "in whom we have redemption through his blood, according to the riches of his grace."

[Selected.]

JESUS PRESENT TO SAVE.

"And when they had lifted up their eyes, they saw no man, save Jesus only."

On the portal to which, as a sinner, I flee,
When justice is claiming its dues;
When cities of refuge are closed against me,
As conscience, accusing, pursues;
This sentence is written in letters of light:
"Jesus only can save from your foes;
Seek no other hiding-trust, — no other might, —
Jesus only can give you repose."

O'er the Fountain in which, as a sinner, I lave,
Though for all it is opened up wide,
'Tis written, it owes all its power to save
To the water that flowed from his side.
There is no other water on earth or in heaven,
That can wash the foul spot from within;
There is no other name that to mortals is given, —
Jesus only can cleanse us from sin.

On the cross, beneath which as a sinner I stand,
'Tis written in letters of blood, —
If he be not with us to help us to land,
When we enter the dark-rolling flood,
Our sin, it would sink us, — in frenzied despair
We might hopelessly utter our cry, —
But if he is present, if indeed he is there,
Jesus only can say, "It is I."

Central Church Advocate.

W. R.

[Original.]

"HOLINESS TO THE LORD."

BY KATE.

WHAT a beautiful text, — speaking forth the Spirit of the living God! That God who is so pure, so good. Through the blood of Jesus we may become like him, for we are commanded to be perfect, "even as our Father which is in heaven is perfect." But oh, how many of us are willing to rest satisfied when we are justified, instead of seeking to be cleansed from all sin! If we would wish to be useful in the church militant, we should be sanctified. If we wish to please God, we should be holy, for this is his will. If the church of God were more alive to the importance of entire dedication, there would be more of a spirit of usefulness shed abroad than we find in the present day.

How many there are who profess to love God, who can see iniquity abounding on

every hand,—sinners fast hastening to destruction, and remain careless and unconcerned about their eternal welfare.

The question is *are they not neglecting their own salvation by such indifference?* If it is not possible for persons to manifest such indifference without disobeying God, wherever he says, "Go work to-day in my vineyard," then a great many are building upon a sandy foundation. How can we enter the portals of bliss with our work undone? Will not the blood of many souls, perhaps of relatives, be found upon our garments, if our duty to them be not performed?

There is a work for every one of us to do, and woe to us if we do it not. Let us not bury the talent God has given to us. Who of us can read the history of our Saviour's holy life, his sufferings, those bitter drops of blood he sweat, his prayer of anguish, the weight of care, the bitterness of his cup which induced him to pray for its removal if it were possible,—we say who can think of his spirit of resignation, "not my will but thine be done," and not feel that his example is not only worthy of imitation, but essential for us to follow that example.

Follow him to the cross where he suffered to redeem a lost and ruined world, and contemplate the scene. Can you do it without feeling an ardent desire to do something for him who has done so much for you.

Let us seek a deeper work of grace in our hearts, and be filled with that love that casteth out all fear,—that love which will enable us to feel a strong and abiding sympathy for the souls of sinners. Yes, continue seeking a deeper work of grace while you live, and ever pray and work for the salvation of others.

Delaware, C. W.

No doctrine gives us a proper view of the atonement and its value like the doctrine of Holiness.

[From the Central Christian Advocate.]

REGENERATION AND SANCTIFICATION.

THE CONDITIONAL ELEMENT.

FAITH may appropriately be termed a conditional element of both regeneration and sanctification; because, 1st, It is the condition upon which these are granted; and, 2d, It is a constituent part of all spiritual blessings. Indeed, the Scriptures teach that faith is the very essence of the inward life, in the declaration, "The just shall live by faith."

Faith in God, and love of God are inseparable and coextensive. He who *loves* the Lord with all his heart, will *trust* him with all his heart. He whose love is faint will possess only a wavering, unsteady confidence.

The regeneration of the nature, necessarily includes the *supremacy* of love to God over all the affections. As God is supreme in the universe, so his love must be in the renovated heart. And this love is the leading principle in all operations of grace, whence sanctification is sometimes appropriately termed "perfect love."

If we would enjoy the privileges of this most exalted state of grace, we must exercise faith *in direct reference to its attainment*. So shall we enter into rest, and obtain a peace that passeth all understanding, and that

"Lays the rough paths of peevish nature even,
And opens in each heart a little heaven."

Even the sanctification of believers at death cannot properly be regarded as *unconditional*. In that hour, there is doubtless exercised by all believers who expire in a consciousness of their condition, a clear and full confidence of immediate and everlasting perfection by which the soul is cleansed from all impurity.

In regard to believers who expire in unconsciousness, perhaps the spirit, at the very instant of departing from earth, casts itself with implicit faith upon the mercies

of God, in reference to its eternal salvation. If not, then the purification of heart which is requisite to the full possession of the heavenly inheritance, is afforded upon the *condition* of a previous godly life, inspired and directed by the spirit of faith.

J. C. WELLS.

Delevan, Ill., Jan. 1860.

[Original.]
DELIGHTING IN GOD.

BY REV. J. HOWE.

WE find the Psalmist frequently speaking of delighting in God: "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." And again we have the like strains: "How amiable are thy tabernacles, O Lord God of hosts! my soul longeth, yea, even fainteth for the courts of the Lord: blessed are they that dwell in thy house."

And what was this house more to him than another house, save that here he reckoned upon enjoying the Divine presence? So that here was a heart so naturalized to his presence, as to effect an abode in it, and that he might lead his life with God, and dwell with him all his days; he could not be content with giving a visit now and then.

And why should this temper of spirit, in the clearer light of the gospel, be looked upon as an unattainable thing?

A lazy despondency, and a mean conceit, that it is modest not to aim so high, starves religion, and stifles all truly noble and generous desires.

Let this, then, be the thing designed with you, and constantly pursue and drive the design, that you may get into this disposition of spirit toward God.

His Spirit will not be restrained, if it be duly sought, and dutifully complied with and obeyed; if you carefully reserve yourself for him, as one whom he hath set apart for himself.

You will be as the things you converse

most with; they will leave their stamp and impress on you; wandering after vanity, you will become vain; minding earthly things, you will become earthly; accordingly, being much taken up with spiritual things, you will bear their image, and become spiritual.

[Original.]

THE LARGE LAND OF PROMISE.

BY A. JONES.

WE can talk of this blessed state of holiness in terms which cannot offend our opposers, — provided they be Christians and love their Bible. For the subject can be amply illustrated, and the controversy done up in scripture language alone, — indeed, we find no other words so well suited to our ideas.

We say, therefore, "there remaineth a rest to the people of God. For he that hath entered into his rest hath ceased from his own works, as God did from his. For we which have believed do enter into rest." Now for the promises. "I will circumcise thy heart, and the heart of thy seed, to keep my law. I will take away the stony heart, and give thee a heart of flesh. I will put my law in their inward parts, and write it in their hearts. Though your sins be as scarlet, they shall be white as snow; and though they be as crimson, they shall be as wool. I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you." But these are from the Old Testament, and refer to the Jews.

We turn to the New: "His name shall be called Jesus, for he shall save his people from their sins. That we might serve him without fear, in righteousness and holiness before him, all the days of our life. Every one that is perfect shall be as his master. If a man love me he will keep my words; and my Father will love him, and we will come and make our abode with him. If ye abide in me, and

my words abide in you, ye shall ask what ye will, and it shall be done unto you. If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. The very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless, unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

We can, with delight, explore the land of promise, but we cannot quote the half. We will now cite the further testimony of Father, Son, and Spirit, as our authority to go up and possess this goodly land of perfect holiness and love.

"Be ye holy, for I the Lord your God am holy. Be ye, therefore, perfect, even as your Father which is in heaven is perfect. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Reckon, therefore, yourselves to be dead, indeed, unto sin, and alive unto God, through Jesus Christ our Lord. But now, being made free from sin, ye have your fruit unto holiness, and the end everlasting life. I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; perfecting holiness in the fear of God."

The old Apostle who had leaned on Jesus's bosom, makes this his theme, running warm from his heart through all his first epistle, which the Spirit, through him, conferred as a legacy on all believers. "If we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ, his son, cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Whoso keepeth his word, in him, verily, is the love of God perfected: hereby know we that we are in him.

Whosoever abideth in him sinneth not. Let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. We know that when he shall appear, we shall be like him, for we shall see him as he is; and every one that hath this hope in him purifieth himself, even as he is pure. Whatsoever we ask we receive of him, because we keep his commandments and do those things that are well pleasing in his sight. He that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit, which he hath given us. If we love one another, God dwelleth in us, and his love is perfected in us. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is so are we in this world."

We thought to write but a short note; but we find the field of promise so large, we cannot go half over it, but only gather a few of its choicest fruits, and touch a few of the most prominent particulars of this rich inheritance; in which, we find, we have given us exceeding great and precious promises, by which we are partakers of the divine nature; which, although we have read and re-read, and of which we have heard and discoursed from days of old; yet we find the half has not been told us. But of late, the veil of unbelief begins to be removed; and we venture to come and see for ourselves, and being dazzled with the glories we behold in the world of promise, our spirits fail within us, and we exclaim, "Behold, a greater than Solomon is here!" while we view his works of salvation in the earth, feel his saving operations on our own hearts, and see his wisdom, which is hidden from the wise of this world and revealed unto babes in Christ.

Blessed day in which we live! Zion is arising and shaking herself from the dust that has been raised by the traditions, inventions, and commandments of men, which have hitherto, like a thick cloud,

intercepted our sight while we read. Like the poor Jews, who still read the prophecies with the veil on their hearts, we wonder now that we have so long read, not only Moses and the prophets, *but Christ and the apostles, with the veil on our hearts.* We have not apprehended the depth of our privileges, neither the largeness and fulness of the promises. Our hearts have often burned within us while Jesus talked with us by the way, and opened to us the Scriptures; yet we knew him not, as our full and perfect Saviour from sin. But now he shows us his hands and his side, and gently chides our unbelief. And henceforth we go to proclaim to sinners, "what a dear Saviour we have found!"

One peculiarity of this gospel rest, is the sense of *security* we experience. We see the import and feel the force of some passages which, before we fully entered into this hidden life, we never thought of applying to any state short of the future existence,—or, at least, that of the Jews in their future restoration and settlement in Canaan. Such are the following: "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there." "And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance forever." "They shall obtain joy and gladness, and sorrow and sighing shall flee away." Also numerous others.

"There the humble walk secure—
God has made their footsteps sure."

North Gower, Oct. 17, 1858.

[From the Christian Advocate and Journal.]

HOW I WAS LED INTO REST.

I WAS not at rest. My soul was not fully in God. After being drawn to study, and praying to be led into so desirable a state, I was graciously and successfully conducted, and will now briefly hint the process, not with an eye to obtrude self,

but possibly to profit some inquirer. Having attained a consciousness of entire consecration, as my mind and heart passed along, I realized more and more that the true solution of spiritual power was (not more tritely from spiritual talkers than inspired writers) faith. This truth was impressively illustrated to my intellect and heart by a truly eminent mental and Christian philosopher, Prof. Upham. My next discovery was that the element of faith (and an essential one) which I was most inclined to lack was, I may say, under defectiveness of word-signs, "venturing," a term which Luther, Watts, Wesley, and Dr. A. Clarke, as well as many later Christians, have used in regard to deep experience. Therefore, the next step in my case was an act of venturing reliance, without waiting for any kind of feeling, or anything whatever from God, further than what his word and Spirit had already vouchsafed, realizing, to use a figure, that I must step right out into the unseen, without any token of timber or granite being laid, more than what had already been laid to prevent foot-falling into an abyss; and further, in a strange dejection, in a kind of horror, border to despair, I realized that I must take the faith-step right out against what seemed a premonition that it would be of no use. But as my venturing faith went forth the blessing came down. He was faithful that had promised. As true as the reader lives, he will find the same result if he takes the same course. With full consecration and full faith, all-venturing faith, there can be no failure. In the exercise of unrestrained, self-abandoning faith, the soul is further from sinking and from being rebuked for presumption than with Peter's depressing misgivings on the water. A fluid, a very vacuum, would be as firm as timber or granite in the way of God's appointed means to get within reach of his everlasting arm. Will the reader try it, or be skeptical and forget?

JUNIOR.

[Original.]

THE SECRET OF THE LORD.

BY A. M. ANDERSON.

TO-DAY, while glancing over the July number of the precious GUIDE, I noticed the experience of a dear sister in Christ, who obtained the blessing of *perfect love* March 24, 1858. My heart reminded me that though I had come out as a witness for Jesus, to save to the uttermost, sometime previous to this period, I had never recorded the note of thanksgiving through the GUIDE.

When thoughts of my weakness and inability for this effort have presented themselves, the sweet assurance sustains me, —

“Thou on the Lord rely,
So safe shalt thou go on!”

I take courage, and turn my eye to the death-bed scene of my sainted mother, — when I pledged myself to meet her in heaven. I was then but a mere child, but felt the weight of the promise, and a few years afterwards found Jesus precious to my soul. I would here thank God for pious training, and the timely warning of a devoted father, who assured me that I could not pass to the skies without bearing the cross. I was regular in my duties, and at times enjoyed communion with God. Yet I felt that there was a void in my heart but partly filled.

Through the kindness of a distant relative, the GUIDE pointed out the blessing I needed; still, I sought it not, though I often turned with longing eyes to Jesus; but there were many intervening objects to be removed before I could *willingly* count *all* but loss, so that I might win Christ. Still I would pray, “Lord, make me willing to make this sacrifice.” Oh, how my heart bled to see my idols being removed in answer to prayer! Still I felt the point approaching when I could, in the name of Jesus, strike the blow at my own bosom that would liberate me. The last cherished idol torn from its resting-

place, I bowed before the Lord and strove to consecrate myself to him.

“Thus thou mercifully strewest bitterness over everything that is not thyself, to the end that our hearts, formed to love thee and to exist upon thy love, may be, as it were, constrained to return to thee by a want of satisfaction in everything else.”

In trying to consecrate all my redeemed powers to him, my future fields of labor were laid before me, but my will yielded to the Divine will in these tests of obedience. I now wrestled for the blessing Jacob-like. On the 28th of February, 1858, after retiring to rest, it was sensibly spoken to my heart, “Now the sacrifice is on the altar; you must watch the offering till accepted.” It was replied, “But the altar sanctifieth the gift.”

The next morning, March 1, 1858, I could testify that “the secret of the Lord is with them that fear him.” I here record that God is faithful and true, and sheweth now his covenant. I have rested alone on his promises when called to ascend many spiritual Alps; but *all glory to Jesus!* he assured me in the outset if I could hold my peace and suffer, that without doubt I should see his salvation.

He has taught me, when I am called to obedient action, not to stop to *reason*, but follow the leadings of the Holy Spirit, and laying every weapon aside, to shout the name of my captain, and go on in his service irrespective of feeling. Having counted the cost of the *tower*, the work must go on, indifferent to the machinations of him whose name is Legion.

“T is done! the great transaction’s done,
I am my Lord’s and he is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.”

It is my purpose to serve my Master as angels do the will of God in heaven, having my home, my happiness in that holy will; and though martyr-flames should gather around my consecrated body, the spirit will mount up with eagle wings,

“To see and praise the Lord.”

Olive Branch, Miss., Nov. 3, 1859.